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BERLIN SCHOOLS FOR GIFTED CHILDREN

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During the past, education has been devoting a great deal of attention to the mentally subnormal child. Relatively little thought was given to the exceptionally bright child. The weak, it was believed, need assistance, whereas the bright can take care of themselves. This, however, we know is not the exact truth. To neglect the supernormal child in favor of its mental inferiors makes for much unnecessary, pedagogical waste. It is impossible for high intelligence to realize its maximum capacity without some guidance and without proper environment. Moreover, to attempt—as our old systems did and still do—to educate the very bright, the ordinary, and the mediocre simultaneously in one and the same class is pedagogically impossible. It is uneconomical and wasteful, and it much increases the onus of an overburdened teacher.

The war has wrought a great change in our attitude; and today experimental education is stressing the special needs of the mentally superior children. Here in America we have been experimenting along the line of opportunity classes, gifted classes, but nowhere have we organized entire schools for the education of the mentally supernormal child. In Germany the war necessity of putting every man in his right place gave rise to the terse but true shibboleth, *Freie Bahn dem Tüchtigen!* In an educational sense we are at last awake to the necessity of clearing the track so that the capable may run his race without being unnecessarily impeded.

In establishing classes for exceptionally bright children at Berlin, Hamburg, Breslau, Mannheim, Leipzig, and other places, Germany was but attempting to realize its slogan, "Clear the track for the competent!" All these systems

differ somewhat *inter se;* and since it is not within the province of this brief paper to explain them all, we shall restrict ourselves to a short exposition of the system which prevails in Berlin—not because this system may or may not be the best, but simply because it represents one way of meeting the question of educating exceptionally bright children.

The reform in this particular field of pedagogy was accomplished in Berlin in 1917. One of the purposes was to create a system which would enable gifted students of the *Volksschule* to arrive at the destination of the students of the *Gymnasium*, *Realgymnasium*, and *Oberrealschule* by pursuing a course which would take three years less than the ordinary one. We are indebted to Schulrat Dr. Reimann for these *Berliner Begabtenschulen* (Berlin Schools for Gifted Children). The selection itself was under the direction of two psychologists, Dr. Walther Moede and Dr. Curt Piorkowski, who applied the methods of experimental psychology in their work.

After the completion of the seventh year of the *Gemeindeschule*, the students who are recognized as being sufficiently capable are allowed to enter the *Unter Tertia* (U. III) of the *Begabtenschule*. Here the students spend six years in study, progressing from the Lower Tertia to the Upper Prima (O. I). After passing the prescribed examinations the students are then admitted to the *Oberrealschule*. Those students who choose to enter either the *Gymnasium* or the *Realgymnasium* are not separated into definite groups until after two years of study, *i. e.*, in the Lower Secunda (U. II). During these two years the specially desirable intelligence traits and tendencies of the students may be observed.

The *Begabtenschulen* of Berlin recognize the social significance of a similar education for girls. The system provides for better organizational unity in the girls' schools and also makes it possible for a girl attending the *Gemeindeschule* to have a greater opportunity for rapid advancement than her sister of the regular school.

The curriculum of the pure *Gymnasium* of these schools contains religion, German, Latin—all for the entire six years (U. III–O. I); Greek for the last four years (U. II–O. I); French, five and a half years (O. III–O. I). There are also included history, geography, mathematics, and drawing. The six classes fall into about 190 lesson periods, in addition to which one afternoon is set aside as an "Obligatory Play Afternoon." Every class must devote two hours a week to choral singing. Besides these subjects there are also several electives from which a student may choose.

This tremendous program has been carefully worked out

and embodies the cherished wish of many an educator. While the curriculum is essentially the same as that of the regular *Gymnasium* and *Realgymnasium*, the course of study of the *Begabtenschulen* is shorter by three years. The exceptionally bright children of these schools are expected to master their gigantic program in six years, whereas their slower brethren do the same work in nine years.

Over three hundred boys and girls had been reported by their teachers as possible students of the *Begabtenschulen*. How was one to select the best fitted and the most highly gifted from amongst so many? Clearly the teacher's judgment, though admittedly helpful, could not be accepted as final. Nor could the ordinary school examination, which tested knowledge and information rather than ability, be considered as a very helpful guide in choosing children on the basis of intelligence. A child's physical development could not be accepted as an adequate guide. Home life and environment clearly could not furnish an exact measure of a child's latent intellectual potentiality. Thus nothing else remained but the application of an unbiased, systematic, scientific analysis of intelligence.

To create a scientific analysis which would yield exact results was indeed a task. The original Binet-Simon tests show the variations from normal intelligence; they demonstrate what a child can not do, rather than what a child can do. It is especially important in such a test to consider not *one* side of mental power but complete mental ability *in toto*. Moede and Piorkowski administered their tests to a group. In evaluating the results the guiding principle was the quantitative as well as the qualitative aspect of the achievements in the light of general and individual, systematic and developmental psychology and experimental pedagogy. The children's achievements were tabulated in order. The students thus listed were then divided into groups of thirty who were then recommended as fit for admission to the *Begabtenschule*.

Though teachers had considered the entire three hundred as fit for more school work at a more rapid pace, science with its more exact methods was able to make a much finer differentiation among the children. In this way the teacher's judgment and the scientist's analysis were united.

The test itself was divided into seven parts. These are as follows[1]:

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[1]For complete tests see Die Berliner Begabtenschulen—Moede and Piorkowski.

I. Attention

1. Crossing out in a given time all *a's*, *e's*, and *n's* in similar words.
2. Writing down duo-syllabic names of schoolroom objects not containing the letters *a*, *e*, *n*.
3. The mental solution of written multiplication problems. Simultaneously the child is listening to a story which is later to be reproduced in writing. The purpose of this test was to discover the child's ability to concentrate.

II. Memory

1. The noting of nonsense and other syllables and numbers. To write down whatever strikes one's mind upon hearing a given number of words. (Examples: Tree, machine, justice.)

III. Completion

By completion Moede and Piorkowski had in mind the child's ability to effect a complete picture or complete context out of a number of given parts.

1. Putting together the parts of a rectangle to form the whole.
2. Filling in with appropriate words the blank spaces in a given text.
3. Combining three words with the proper relationship expressed in one or two sentences. (Example: Mirror, mortar, rescue.)

IV. Comprehension of Concepts

1. Definition of five concrete and five abstract concepts. (Example: Train, clock, tool, wheel, moon—hope, hunger, revenge, poverty, pride.)
2. Finding the points of similarity among five given figures.
3. Pointing out the relationship among a number of concepts. (Example: Heat—mercurial column.)
4. Pointing out the essential elements of a story of many details. The story is read to the group.

V. Judgment

1. The report of the results of a battle is presented. The question is then asked, "Why is the victor successful?"
2. Interpretation of the picture of a dramatic scene.
3. Completion of an unfinished story. (The story of a great lottery was read to the children. The narrative was broken off just at the point where an old man reads in the newspaper that he has drawn the winning number. The children were then to complete the story correctly.)
4. Discovery of the probable cause of an unusual event which may have occurred in several ways.
5. Determining the proper action. (The curtain in the kitchen is on fire. Should the person present in the kitchen put out the fire himself or should he call the near-by fire engines to his assistance?)

VI. Imagination

1. A sheet of paper was to be folded vertically in the middle, then horizontally in the middle. An equilateral triangle was then to be cut out of the folded edge. The nature of the resulting figure was to be explained.
2. Visualization. The children were instructed to draw "in their mind" a regular square; to attach at every side an equilateral triangle. The opposite vertices of the triangles and the opposite vertices of the square were then to be joined by a line. The resulting figure was then

to be drawn. (It is natural to expect that the acoustic- speech- motor-minded children fared badly in this test, since it was more than difficult for the visually minded child.)

VII. Observation

1. Description of a picture which is shown for a brief interval only.
2. Recognition of the relationship of the parts of two instruments.

Such was the intelligence test. There are, however, other factors which must be considered in the selection of gifted children. It is very important to have children of the right character, with balanced emotions and will power. In order to obtain an insight into the character qualities of these children, educators studied them during the summer while they were vacationing together at a *Ferienheim* (vacation home). Here was watched especially the child's attitude toward the values to be found in nature and in society. The child's conduct at play, qualities of leadership, love of truth were carefully observed. If a child fell below the ethical standard, it was rejected as a candidate for the *Begabtenschule*.

For a critical revision of these tests as applied for the first time at Berlin by Moede and Piorkowski we are indebted to the *Institut des Leipziger Lehrervereins*, which has made several valuable additions to the original tests.

We have also some information with regard to the further progress of some of these selected children. Erich Schönebeck[1] praises the children's aptitude to grasp things quickly and also their manifest eagerness to learn despite the superabundance of material which results as a natural consequence of the shrinkage of the time spent in school to six years.

It is also a significant fact that out of thirty-four gifted children taken into the *Unter Tertia* (U. III) only twenty-four were promoted into the next class at the end of the year.

It is also apposite to note that there was no agreement between the rankings based on the results of the intelligence tests and actual school accomplishments. These facts, however, are not sufficient to enable us to make a generalization with safety. This class may be an exception; and as long as we do not know the underlying conditions, we cannot possibly interpret the result with any degree of scientific accuracy.

On the whole the Berlin experiment is one of great promise and may be pronounced as successful in the sense that it actually accomplishes its aim, *viz.*, the help and advancement of the gifted. In a system which caters to the children of

[1] *Deutsche Schule*, No. 3, 1919, Leipzig.

superior ability *par excellence* we are likely to expect too great results. Any child that can learn the required amount of material necessary to enter the secondary school at a saving of three years, or two years, or even one year, should be helped —and this the *Begabtenschule* does.

Some classes for gifted pupils were formed without the aid of an intelligence test. These are valuable as a means of comparison. Directors of the *Begabtenschulen*—both girls' and boys' schools—voice the opinion that an experimental-psychological examination is essential in the selection of the mentally supernormal child, "for as a matter of fact the best scholars are to be found in those classes from which the greatest choice was made from amongst the tested students, while the untested classes bring forth in part only average gifted pupils, who must put forth tremendous efforts to meet the demands of the class requirements."[1]

That we may hope for great national leaders as a result of the establishment of these and similar schools is too great an expectation. The segregation of children on the basis of intellectual merit may be dangerous, but this danger will be somewhat minimized by the greater results expected of such children. The tendency to emphasize unduly the fact that they are "highly gifted," that they may be geniuses in embryo, should be steadfastly avoided since it may produce an undemocratic, intellectual snob. Such individuals would be a distinct social liability. The great mass will not be able to rise above ordinary greatness, but will certainly be able to gratify its intellectual appetite and find a wide field for its spiritual activity. Therefore, let us be careful in using such misleading terms as "exceptionally gifted," "mentally supernormal," before the ears of children. But let the road to advancement be free to the earnest, striving, intelligent child, that its progress may not be unnecessarily hindered, for *in signo laboris vinces*.

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[1] "Die Wichtigsten Stromungen" i. *Pad. Leben der Gegenwart*— Herget— p. 35-41.

WHEN YOUTH AWAKES IN THE SCHOOLS

By Rose Herbert

Long, long thoughts are the thoughts of youth. We need no poet to tell us that. Seldom does either poet or painter give to youth a school setting in which to think those long thoughts. We recall the girl in school who would not spell the word that the boy had missed, "Because, you see, I love you"; but most pictures of happy adolescence refer to the boy with fishing tackle over his shoulder; to the girl singing and swinging in the orchard; or to youth in almost any setting, as long as it is far from the madding curriculum. If schools were true to life, would youth, awaking in them, still find himself in a new world, understanding neither it nor himself, as Dr. G. Stanley Hall describes the condition of the boy and the girl at adolescence?

Wherein are the schools not true to life? Conventions of educators find much to criticize. Their sole purpose often appears to be to report adversely on the entire educational system. Yet since the world's progress is the result of impetus from educated minds, we cannot agree with the intense critics who would smash what they quote as the sorry scheme of things entire. We believe that, here and there, it can be remolded nearer to the heart's desire, without first being shattered. The tendency to run to fussiness in reform may defeat the end of reform. In an article giving advice to teachers of penmanship, stress is placed upon minute selection of such negligible points to emphasize that we can almost hear the boy crying out, "Oh, bother the fuss! Teach me how to write." The same pottering is suggested in an article which seeks to make spelling easy by describing a process of elimination which, if followed, would leave the student with a circumscribed vocabulary that would be truly laughable. Are such things typical of what youth finds in the schools to help him understand the world and himself?

There are some analysts of adolescence, some makers of systems, and, most important of all, some classroom teachers who know, as far as they may hope or dare to know, what youth is. "The whole future depends on how the new powers are husbanded and directed," writes Dr. Hall. Youth is power, then, waiting direction. It is important that adolescent

tides of feeling be expressed, say, in effect, other psychologists. Youth, then, is an ocean; in its period of storm and stress, as the Germans describe adolescence. Again, youth is a soaring spirit. It is quite probable that neither Mary nor Joseph understood the holy Boy of Nazareth, but it is evident that they did not clip His heavenly wings. There might have been a lack of understanding, but there was no misunderstanding. Socrates held ideals of what youth might mean, his teaching moved toward definite ends, and the spirit often hovered very close.

One of the best reasons for the increasing interest in the schools is that they are today the normal place of youth's awakening. Nazareth is not duplicated in every home, and the few inspired philosophers hold forth elsewhere than in the market place. The conditions that have changed with the changing centuries place upon the schools the burden, or the joy, of guarding the adolescent boy and girl.

The greatest teacher might well be he who, meeting the boy in the schoolroom, stands unobtrusive guard over him, sheltering his growing powers. Directed by such sympathetic leadings as, happily, many a superior teacher in American schools today knows, by intuition or training, how to employ, these are the powers that later shall build the empires of the soul.

The guardians of the educational portals of yesterday may have dozed when entrance was given to numerous sorts of school officials whose business in no way encouraged the adolescent in his search for right self-expression. Nodding again, they permitted in the schoolroom the miscellaneous offerings called subjects, in such number and kind as to overwhelm the growing boy, till he fled out of the vault which his school had become, into the life that was his due. And the school lost him. It is changing its entire system to get him back or to keep his fellows. Undoubtedly there are choking, deadening influences in the schools.

Two opinions may be found as to the value of almost any study pursued in the secondary schools. The subject itself is considered worthless; or that part of it which is presented is thought to be out of the range of the pupil; or the method of presentation is declared faulty. Greek has been eliminated from many schools, and Latin, unless offered in other form than "Cæsar's Gallic Wars," will soon need defenders. To the member of a school committee who innocently refers to them as "Gaelic Wars" it can make no difference whether the book remains on the purchasing list or not.

Yet is is not with the committee that a beginning must be

made, if the school is ever to vie with the meadow and the orchard as a diverting place in which to awaken to the meaning of life. It is necessary to look beyond the committee to the electorate. Ballots make schools, as ballots make governments. Everybody's welfare is served by the products of good schools. Everybody should be interested in schools, once he is conscious of his social responsibilities. The academicians do not possess the whole of life. The psychologist who hibernates most of the year must not expect the people to heed his warning cry for better schools, whenever he pleases to stand forth and give utterance. Having had no direct contacts with him, they either distrust his motives or pronounce him a visionary. Let him work shoulder to shoulder with the other voters, all the year 'round, as the politicians do, discussing finance as well as psychology, and machine methods in political parties as well as mechanical methods in teaching. Then he may gain the confidence of the people, and teach his psychology as if he taught it not.

The influences of society are bound to penetrate the schools, since education is a social institution. They can be made to assist in the progression which the schools must show, if they are not to languish under the criticism occasionally made to the effect that they have not moved forward in a hundred years. There is motion in the schools, whether or not it can be labeled progress. Greece made real progress in education. Are the handicaps greater today? It is true that the nineteenth century provided inadequately for scientific teaching, though the value of science in education began to be appreciated in the seventeenth century. Schoolmen now ask for a new content in textbooks and new methods of presentation in science courses.

"Cost of schools alarming," reads a newspaper headline. "Hundreds of college graduates do not know how to spell or figure," says another. "Business men show lack of interest in the products of the schools." An able educational press might not only print the truth about these assertions but also help to prevent their continuing to be accurate impressions of the school situation. The right kind of newspaper could change the school situation, as it changes a political situation, now and then. This is said with all respect. Newspapers founded for various purposes are fulfilling those purposes. There must be a different foundation, if another purpose is to be served. There are many school periodicals. Some of them are excellent advertising mediums. A school committee in an Eastern city subscribes for a magazine printed in the West. It never contains an item of news relating to the

personnel or achievements of Eastern schools; but it is aglow with tempting advertisements of Western-made school equipment, so that even the reports of extraordinary accomplishment in certain Western schools are often made annoyingly brief, as if to leave space for the advertisements, which make delightful recreational reading. Some educational journals are compendiums of knowledge, which ought to be in every public library, but which give little assistance to the eager teacher walking beside the boy into his life's awakening. On the tables in the libraries of some Normal schools are excellent educational journals; but the time for the city-wide, state-wide, or nationally read educational newspaper seems still unripe.

We need no message, printed or preached, to indicate that there are fit survivals in education, as in nature. They were iconoclasts who, in the eighteenth century, established a democracy in education, but the iconoclasts today are those who declare for an aristocracy of brains. The stress upon the three R's persists since Pestalozzi's day, but only by being brought up sharp when it is headed toward the sliding scale. Studies are still being correlated, as Herbart thought they should be, though another score of years will mark a century since he passed on. The kindergarten, too, persists. Without a similar reason for survival, the easy-going policy which prevailed for a time in the American Co'onies appears to live on in some communities. Much was left to private opinion in the matter of schools, when the United States was but a vision. Children whose parents could not or would not pay for schools were defrauded of an education. Thomas Jefferson is mentioned usually in political speeches, for purposes of party glorification; but he had a plan for educating all children at public expense, which, if carried out, might have caused all Americans, regardless of party, to honor this political leader. In his day, as now, taxes stood in the way of better educational systems and opportunities. It is futile to blame the earnest schoolmen for faulty systems of education, when the limitations are seldom those of knowledge, or of devotion.

The schools bob up serenely, astonishingly, considering the weight of adverse criticism, restricted finances, diversely qualified teachers, and overloaded courses. Youth awakens happily in schools whose industrial, commercial, agricultural and other training toward individual development takes count of the boy and girl whether or not they have a leaning to learning. Continuation schools are caring for the boy who is not merely preparing for life, but who is actually living. Evening schools and day schools for immigrants are seen in

effective organization. We are marking time, though, in such modern essentials as the social sciences and the practical study of government. If the aim of the secondary schools is to make citizens, there is much yet to be done.

The social adjustments at maturity depend on how life meets youth in the schools. He has nothing to offer later if he has been encouraged to offer nothing in the classroom. One of the most discouraging conditions of his school life is the rating system expressed in letters of the alphabet, which so often shocks and sets back an ambitious student. It is frequently a cause of his leaving school. Unless he accepts meekly whatever rating he receives, he is regarded as a poor sportsman. Nobody seems to know why a certain teacher appears to rejoice in making a wide-awake pupil receive with complaisance a low mark in scholarship. Does she forget her own ambitious youth? Does she believe that being an excellent instructor in physics is synonymous with unerring judgment in all things else? Does she mark low so that she can not be taken to task by the teacher who will receive the pupils passing on to the higher grade, if any of those pupils fail to do satisfactory work in the new conditions? Is it self-preservation, no matter how the sensitive boy with a just grievance must suffer? We all know instances of such poor judgment on the part of a teacher, which has killed all desire in the heart of a boy for study under her direction. There seems to be something sacred about a C or a D. Once given, no appeal, even to the superintendent himself, can cause even a young substitute teacher to change the indication of rating on the term report. The estimate may have been made hurriedly, or through a mistake in figuring averages; father and mother may call at the school, trying to hold their temper while in the throes of expostulation; the principal may be asked to sit in judgment; but the mark remains. The family gains a reputation for meddling. The boy leaves school. But the teacher's judgment is always correct.

Marks are for use. A does not mean exceptional, when the school authorities have listed it as meaning excellent. Most schools contain as many A pupils as D pupils. Any teacher who says, "I never give A the first term," is confessing defeat. She is cheating the A pupil of his due. If she had taught well, she would be able to give A the first term as well as the last. The teacher who judges by professional standards in cultural subjects should not be in the schools. The place for her to earn her living is in the studios. Even the teacher of vocational subjects must not have the trade of the man in mind when she is marking the work of the boy. Let the com-

mercial standards apply when the product is offered for sale in competition with the markets of the world. Schoolroom standards must be high, but they must be schoolroom standards. One who has seen the injustice of the present rating system in the hands of teachers with poor or biased judgment feels a glow about the heart on hearing Principal Otis W. Caldwell, of the Lincoln School, New York City, say with gusto: "In the schools of tomorrow . . . . the teacher who flunks (the pupils) too freely will be at fault; not the pupil. . . . . When a college entrance examiner recently stated that a college entrance examination in physics should not permit over sixty per cent of those taking it to pass, he was supporting and promoting one of the most serious situations in modern education."

From the disturbing details of unsatisfactory systems it is inspiring to look with Tracy to the ideals in education. "His" ideally trained person possesses a body which is the servant of the will; a judgment not turned aside by sophistry; a deep emotional nature under control; a well-trained intelligence. There are such people in the world, and they are frequently the product of American schools. The contributions made by the schools to this combination of qualities may have overcrowded the curriculum. It was necessary to add the physical training which the farm and the wood lot gave in other times and places; the ethical leadings which the church schools of other days supplied; the vicarious adventure, not possible otherwise since Boone left so little undone in that direction. It was a big job, this transubstantiation of life into curriculum. It is a marvel that it was done so well.

The first enthusiasm in the deed may well have waned in half a century. Upon the state of society outside the schools and the kind of men entrusted with the schools, Yeomans places the responsibility for the deadly fungus which attacks the school plant. He wants to get at the emotion and the music which should be at the center of every subject taught, as indeed they are on every page he writes. The junior high school is trying to get at that emotion and music, but the junior high school is not looking for much help from the intelligence test in conducting the search. Children must be sifted, no doubt; but the intelligence test cannot measure their deeps. How strange to hear a member of a school committee announce as the one supreme answer to the question of every pupil's ability—the intelligence test. When the woman member had made this pronunciamento, at a gathering of men superintendents, she took her seat unchallenged.

The men only smiled. It might have been chivalry. It might have been tolerance. It was not agreement. The mental test is still in its infancy, and meanwhile the schools have to deal with a quantity of unsifted material which puts the understanding, sympathetic and able teacher on her mettle.

Most people are kindly disposed toward helping the schools move along. The last place in which we would expect to strike a snag is in the school committee. Yet there a new impetus is frowned upon because it might establish a precedent; there no classroom teacher will offer criticism of a supervisory personage, and spiritually survive the ordeal; there no parent will be given the benefit of the doubt, in matters which have placed her on one side of the argument and a school authority on the other. School committees always ask, "But will it not establish a precedent?" and never, "Is it not a good principle?" Acting on good principles, but also establishing a precedent, Columbus discovered a new world. Those teachers who insist upon regarding all events in history as doubtful will correct the preceding statement by inserting "is said to have." The element of humor in the school situation at times is one thing that saves it from being left wholly to itself, to arrive or founder. As long as we can smile together over it occasionally, we can continue working together for it.

Working together is a good method in the schoolroom. The importance of teacher and pupil contact in adolescence is often stressed. Advocates of the junior high school have not yet explained satisfactorily to some educators how this contact is to be established in such schools. Will the advisory teacher, who must also be the instructor in one or more subjects, have the opportunity and the animation to attend to the important business of being a friend? Is it possible to be in sympathy with pupils who pass through your room to another's and then to another's during a school day, as teachers in elementary schools are in sympathy with the boys and girls who are under the care of one instructor all day long? Will there be an advisory teacher who does nothing but advise; and if so, how shall helpful contacts be established between other teachers and their pupils?

Junior high schools have already solved many of their own problems and, no doubt, will continue to remove obstacles which do not seem nearly so formidable when we look at them from inside the school as when we survey from without. Bennett mentions the need of a textbook on hygiene. He even lists the topics of which such a book should treat. It is only necessary now to write it. There is a dearth of books on other subjects. Perhaps the schoolmen are busily getting

out what will very shortly be the best sellers on junior high school subjects; and the need will be met, for a while. Some of the men and women who could tell us best what we wish to know most are too busy in the classroom to immortalize themselves and their methods through the press.

Certain directors of cultural subjects are not nearly so devoted to details as are those junior high school teachers. Directors are the freest agents of any on the staff in a school district of which we have heard. One director continues to purchase the materials for classes under his supervision from the same firm with which he dealt long before the war. The materials continue to be the kind for which the war was the only excuse. Other firms have brought their materials and prices to a workable level; but the old firm receives all the patronage, and the pupils must struggle along as best they can, with inadequate supplies, of inferior grade. The school committee which appointed the director stands back of him and his choice of dealer. The brightest teachers under his supervision dare to speak of his policy only in whispers.

The extra-curricula activities on high school programs, placed there to attract and hold students, are often the cause of their leaving. The girl awakens to a life of fraternities and sororities which will have none of her; to dances and other festivities which she may not attend because of home difficulties; to standards of dress and deportment which she can not or will not adopt, to her credit be it said. High school dances in a city which in many ways is thought to be provincial give a distinctly opposite impression of the place to a visitor who learns how they are conducted. The school chaperone attends the dance, to be sure; it would be possible to find her somewhere about. The janitor finds it necessary to lock the doors of the classrooms, in order to have a sufficient number of couples present in the main hall to permit the dance to proceed. No student, even the fourteen-year-old, is present without a beau or belle exclusively his or her own, except when loaned for moments in the dance. Many parents send girls to boarding schools rather than to public high schools which entice them from their studies and home standards into the butterfly career. Yet dancing is so valuable an exercise that it ought to be part of every school program, properly directed and properly enjoyed. Social meetings as at present conducted in some high schools are occasions of chagrin and sorrow to many a boy and girl whose families are unable to pay the social cost of a high school career. A changed standard of dress, a bolder standard, is one of the first evidences of

having entered high school, among many girls whose home life is thoroughly wholesome. This innocent emulation can be governed by a wise mother, and after the novelty of the new school environment ceases to allure, the sturdy girl or boy will make no attempt at keeping up with high school fashions in dress or amusement. Such pupils can do much to discourage activities calling for absurd expenditure of health and family income. The secondary schools are not called upon to provide all the entertainment in the lives of young people, though the elaborate programs in some districts would lead us to suppose the contrary. The church, the community, and the family have duties in this regard. The secondary schools need satisfy only in smaller part the adolescent desire for social self-expression.

The use and appreciation of good English are emphasized frequently and earnestly by teachers of the awakening student. Considering the belaboring that it receives, English stands up pretty well; it is abused by those who teach it, as by those who are trying to learn it. Episodes in English classes enliven a school day. One pupil is marked low for placing a period after the title of his theme, and another is marked low for not so placing it. There are almost as many different pronunciations of some words as there are different teachers conducting English classes. Abandoning himself to his theme, the student presents his subject with the dashing effect recommended by one textbook, only to find that his use of the comma has discounted the swinging abandonment of his treatment, and he draws a poor C who aimed at a high B, to say the least.

Life for the adolescent must move with big strides. It may exact scrupulous attention to a few details which are in themselves of final large import, but it must leap over the meticulous uncertainties. At the close of his course in the secondary schools, the young man will not understand completely either the world or himself; but if these schools, in administration, work, and spirit, reckon with life and youth, he will come as near to an understanding of both as life permits to youth. Necessary to the fulfillment of this aim, then, are certain qualities in schools, which we have suggested in part. There must be the sympathetic teacher, of whom there are many in every school district. There must be a remolding of courses, which will involve the dropping of a few subjects; the presentation of others in a newer guise or by a more psychological method; and the addition of the social studies which will correlate with every-day living. There must be such professional improvement on the part of teachers as

they can assimilate happily after a day's work; and no more than they can assimilate happily. Active politicians must include parents, teachers and all who have any criticism to offer after election day which might better have been expressed at the polls. Other requirements include at least as generous a financial outlay on schools as on the less significant items in the city's budget; more social contacts, or affiliated school and community interests; a daily newspaper devoted to educational matters; less destructive criticism of schools; a scrapping of the present rating system, or method of evaluating ability; more action, and fewer conventions that merely discuss; a defiance of precedent in the interest of principle. There might well be also an incentive to writers of books to consider the secondary school needs, as subjects for presentation; a survey of the sources of school supplies, to eliminate the deals that result in poor material for pupils' use; a consideration of extra-curricula activities as reasons for pupils withdrawing from school; and a thought about English as used by teachers, while seeking diligently to find at the same time more pleasing and fruitful methods of inducting the students into an easy and correct use of the mother tongue, assuming it to be English still in most American schools.

The program suggested is not difficult. There is much greater co-operation between the school and the home today than when the teacher was the one conspicuous figure in a child's life, from nine in the morning to four o'clock in the afternoon. If she has lost that prestige, she has gained the opportunity for living a less restricted life. Though all eyes may look her way at times, they are not always upon her. She is no longer the girl's sole model. The music teacher, the dancing teacher, the fashionable lady next door take up much of the girl's thoughts. The classroom teacher is affiliated with home and community interests by the co-operative activities in which the school shares. Her field is not less wide because many paths cross it. Her vision includes many new and joyful prospects.

Nor does youth occupy the same position in the schools that it did twenty-five, or even ten, years ago. The boy has changed places with the teacher. All eyes are directed toward him. Systems will be dismantled and remade, for the "husbanding and directing of his powers." The community is building with him, as well as for him. He must awake eager, happy, ready, in the schools of today, or a very near tomorrow, amid such devotion to his needs, and sympathy with his desires, as the widespread discussion of, and preparation for, his spiritual and material welfare attest. Then will youth

understand as much of the world and of himself as it is good for him to understand.

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AN APPRECIATION OF THE FINER AND MORE SUBTLE THINGS IN LIFE FROM THE ANGLE OF CAMPING

By Abraham Mandelstam

The value of a cultural atmosphere in camp, based on interests other than physical, had been apparent for a long time to the directors of Camp Wigwam. They devoted the major part of the morning, for years, to activities such as manual arts, dramatics, camp and scout craft, music, gardening, photography, nature, and so on. Campers were required to select two interests, and their inclinations invariably determined their choices. Joy in the work was the paramount consideration. It was early felt that camp afforded the setting for a healthy and desirable emotional play along varied activities. It is in camp as nowhere else that innumerable possibilities present themselves for the profitable use of the emotional life of the boy in other than mere physical form. It is true, doubtless, that music, art, and other more cultural activities can be had in the winter and in the city; yet the city life does not usually afford the emotional settings for these interests, and to that extent does not always succeed in the cultivation of attitudes that the camp, which provides a typical boy environment, fosters.

The manuscript by Dr. William H. Burnham on the "Significance of the Conditioned Reflex in Mental Hygiene" is most suggestive in that it confirms cultural values from another angle. The article cites how, in the training of animals, food is served simultaneously with the ringing of a bell, causing a flow of saliva. Originally this flow is stimulated by the presence of food. Later, however, the incidental association, that is, the ringing of the bell, may cause the flow of saliva in the absence of food. The boy who lives in joy every minute of his camping experience, develops associations and learns to love camp as he loves nothing else. The memories of his experiences gain permanence and are retained long after camping days are passed. Innumerable incidents check up the above.

And so the average boy in camp, even if not specially interested in music, nature, art, and the like, is nevertheless functioning joyfully in an atmosphere where these are in-

cidental associations, and these incidental interests, as the boy grows, more and more come to establish the personality of the boy. And for the boy who possesses little native talent, tolerance toward interests not his own is developed, and also a tendency to refrain from evaluating things merely on a basis of his own personal achievement. These incidental associations are formed in a very tense emotional setting; and when the boys reach an age where social position dominates their interests, it is these incidental associations which begin molding a personality.

It has been frequently said by people interested in camp work that the purpose of a camp is to establish an environment that will be more or less devoid of the present civilizing elements, and that will bring the children together in a social compactness where give and take will be on a basis of adaptation to immediate needs. That, of course, places good values on a healthy muscle-building and skill development that such an environment would carry along physical and so along moral lines. Phases of the life the Indian lived are held forth as a model. This is as it ought to be. We should idealize that life of a people in so far as it is deserving of emulation, but should not deny factors in our present civilization as much deserving of consideration and idealization in a boy's life.

In a camp, opportunity frequently offers to choose leaders among star athletes. Their value is fully appreciated. Quite naturally the boys idolize a great athlete, and such a leader exerts great influence. But such men, devoid of intellectual interests or art interests, fail to stimulate the children in directions other than the development and skill in physical sports, and there would be lost to the children transfers of intellectual and other interests quite essential in building a desirable personality.

No interests that are intellectual or emotional and that could contribute to a strengthened personality are considered out of place in our camp routine, and that because no setting can be provided outside of camp in the boy life to enable the linking of associations under such desirable conditions. A healthy undercurrent in the camp life and a joy in functioning, even to the routine, are natural prerequisites to the aims sought.

Perhaps the day will come when people, in the choice of a camp, will seek not merely adequate physical equipment and general camping facilities, but atmosphere for the cultivation of mental attitudes toward the manifold interests that play as vital a part in making personality as heredity and character. A camp should not merely provide fun, and build character,

and develop skill, but it should as well nurse the soul to an appreciation of the finer and more subtle things in life.

A promising survey of former campers who have been away from camping influences for some time is in serious contemplation. Rather interesting will be a comparison of camp values as campers see them and as mature individuals do who look back to camping days. The following excerpt from a letter received a few days ago from a young man now twenty-three years old and formerly a camper is typical of many others and is of interest here, first, because as a camper he didn't seem sensitized to the finer influences, and, second, because it shows effectively how camping experiences live permanently in memory and how deeply they are set in an emotional background. Having functioned in a cultured atmosphere he has re-evaluated his experiences in camp.

> Camp Wigwam has always been since my first attendance a source of great pleasure and happiness. I shall never forget my camping days and regret my inability to continue them. With serious duties and responsibilities today, I continually look back to Wigwam and realize the many values a fellow secures there, such as "Health and *Atmosphere*."

Another interesting evidence of an acquired interest traceable to camp influence bears the following history. The boy came to camp at the age of thirteen. During the three years he remained in camp he had the opportunity to hear music excellently performed. At the age of sixteen, immediately on his return from camp, he asked his parents to afford him means of instruction in music. His home lacking an instrument, his present interest in concerts doubtless had its origin in camp. That he waited until his sixteenth year to express a desire for music lessons is of some significance. At the age of sixteen possibly a boy seeks to establish his social status. And it is fair to interpret the wish for lessons as expressive of an evolving personality re-evaluating experiences.

A TWO-YEAR EXPERIMENT WITH VOCATIONAL GUIDANCE IN A WOMAN'S COLLEGE

By Iva Lowther Peters, Professor of Economics and Sociology, and Vocational Adviser

The plan to include as an integral part of the college for women a department with the purpose to advise and direct, on the basis of such scientific knowledge as is available, toward a freer vocational choice and preparation is not so old as the twentieth century of which it is a product. That so sensible a service should be so long delayed is not surprising to the student of the history of woman's education. Too much of the energy of the early period had to go into the establishment of her contention that she was capable of acquiring the education given to men. For that education, heavily weighted as it was with the trappings of the past, nothing could be claimed except in terms of general culture and as a basis for the learned professions whose doors were to remain closed to women for decades. But it was difficult enough to establish the social justice of granting such an education to women without raising further questions as to the relation between the training of the undergraduate school of liberal arts and the increase in opportunity in occupations calling for specialized skills. In order to gain anything, the vocational importance of the college degree for women was overemphasized.

Another reason for the slow recognition that women's interests, once released by the stimulation of the intellectual life, might range over a wider field than was clearly foreseen in the early years of the women's colleges was the fact that a semi-skilled occupation was already recognized as her province and was waiting to receive her, half-finished product though she was, as she emerged from college halls. Miss Robinson's careful study of the development of the curricula of the women's colleges in their early period shows plainly how closely bound together were these colleges and the teaching profession.[1] The policy of Vassar, as expressed by her president, was opposed to any special training for teachers other than that given by the college course. The Wellesley catalogue for 1877–78 stated: "The leading object in Wellesley is to educate learned and useful teachers, and this is kept in view

[1]Robinson, Mabel Louise. "The Curriculum of the Woman's College." Bulletin, 1918, No. 6, Department of the Interior, Bureau of Education.

throughout all the courses of study and in all the methods of instruction."[1] Mrs. Agassiz in a report made in the early years of Radcliffe said: "Were every facility offered them, however, we hardly suppose that women would ever look upon a college course subsequent to their school life as an inevitable or even necessary part of their education; nor do I think that it would seem to any of us desirable that they should do so. But this being granted, there still remain quite enough for whom such a completion of their early training is important in view of their occupation as teachers."[2]

The census of the graduates of eight colleges for women and one educational university, prepared by Miss Van Kleeck for the Association of Collegiate Alumnæ, and including the classes through 1915, showed that college women had utilized to a high degree their one vocational opportunity. Of the graduates of these colleges, Barnard, Bryn Mawr, Mount Holyoke, Radcliffe, Smith, Vassar, Wellesley, Wells, and the women of Cornell University, 69.7 per cent had at some time been gainfully employed. Although the figures of the 1910 census gave to teaching only 5.9 per cent of all women gainfully employed, 83.5 per cent of the college women who had worked and 58.2 per cent of the total number of women graduates had at some time after graduation been teachers.[3] To those interested in education this situation would have presented no problems had it not been that during the years in which teaching was so thoroughly utilized by the young college graduate, professional standards varied greatly from community to community, low salaries persisted—partly because of the yearly influx of new graduates—and it became a commonplace in the colleges that teaching could be used as a stop-gap occupation.

In the period in which teaching was the college woman's main occupation, and in which she was looked upon as prepared if she possessed a due amount of knowledge of the subjects taught, such assistance as was given her in finding work could be given with a minimum of effort. Friends, the teachers' agencies, and her college were sources of information as to schools. But from the beginning there was a small but

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[1]Quoted from Robinson, "The Curriculum of the Woman's College," p. 19.

[2]*Ibid.*, p. 36.

[3]Van Kleeck, Mary, "A Census of College Women. Report of an Investigation for the Association of Collegiate Alumnæ in Co-operation with Eight Colleges for Women and one Co-educational University." Journal of the Association of Collegiate Alumnæ, Vol. XI, No. 9, May, 1918, p. 585-86.

increasing percentage with initiative, special ability, or dislike of teaching strong enough to lead them to pioneer in other fields. Miss Van Kleeck's study showed that those women who had been in other occupations than teaching in the decade from 1880 to 1890, 27.5 per cent, had increased in the period from 1900 to 1910 to 33.7 per cent, and in the years before the war, 1910 to 1915, to 34.5 per cent. Aiding this group presented unsolved difficulties. Correspondence and information as to schools could be carried on by the administrative offices of the college with reasonable accuracy and dispatch; but the gathering of information as to openings in less understood fields was a different problem. The attempt to solve it came first from outside the college after enough college women had pioneered to be of service to the younger generation.

The first Bureau of Occupations for college women interested in other occupations than teaching was opened, in connection with the Women's Educational and Industrial Union of Boston, in 1910. In the years preceding the entrance of the United States into the World War other bureaus were opened. To the women who, often at great personal sacrifice, threw their ability and experience into these ventures it was becoming increasingly evident that accurate information was necessary as to the technical training needed for success, as well as information as to where and how the training could be obtained. With almost nothing known as to the status and outlook for the future of trained women, it was fortunate that the bureaus were the product of the concerted effort of college alumnæ, women who had such scant knowledge as existed from the school of personal experience. The intercollegiate backing also gave impersonality to the projected studies of the newer fields which were awakening some interest within the colleges just at the outbreak of the war. This dawning interest was enhanced by the sudden close liaison between the colleges and the new war departments dealing with food, fuel, publicity, morale, etc. Under the influence of patriotic exaltation even the more conservative institutions began to think of education in terms of some specific training.

As yet, great caution is necessary in any attempt to estimate the final effect of the great war on opportunities for women. Many of those most deeply concerned looked upon the rush of the half-trained into positions of responsibility for which they were inadequately prepared with foreboding. There can be no doubt that the college war classes and their advisers came to overestimate their economic importance. When the

unanalyzable economic fluctuations of the post-war period began to subside, it became apparent that many hopes were not to be realized. But even though, in the case of individual college girls, hurried training and high salaries had caused arrest of development, some gains can be counted. The social taboos which had kept some occupations closed to women had been swept away by force of necessity. The close contact with affairs had had encouraging permanent results in keeping Alma Mater in closer contact with affairs. The older academic argumentations which contrasted cultural and vocational education are fast becoming obsolete. A study of college catalogues of recent date convinces one that the college curriculum, even though slowly, is taking on a new character of effectiveness. And there is an increasing recognition of the fact that assumption of responsibility for the intellectual training of a young woman during four important years of her life involves some obligation to assist the graduate to find herself in the professional world beyond.

This paper is a summary of some of the results up to the present (June, 1923) of an attempt in one of the women's colleges[1] to conserve and amplify the experiments in vocational guidance of the ten-year period which includes the beginning and early growth of the most important phases of the movement.[2] Caught because of its location in the rush of war activities, it learned and suffered much. War time marked the transition of the community in which the college is located from a large town of ultra-conservative traditions to a growing industrial community. And one of the lessons learned by those who direct the policy of the college was that of tying up the larger social and economic life of the community with the lives of the students. In so far as this policy has been wisely carried out within the last two college years by a Bureau of Vocational Guidance within the college, the experiment constitutes a contribution in this new field.

The background of this experiment had in it favoring elements. In 1913, in response to the influences which emanated from the newly organized intercollegiate bureaus of occupations, the college had appointed a Committee on Occupations and Vocational Guidance. Up to that time such placement of students as had been done had been carried on in a somewhat desultory fashion by the Registrar's office. Following the

[1]Goucher College, Baltimore, Maryland.

[2]For a history of the development of Vocational Guidance the reader is referred to the following sources: "The Vocational Guidance Movement," by John M. Brewer, New York, 1918; and the bulletins of the National Vocational Guidance Association, Harvard University, Cambridge, Mass.

organization of this committee, an Appointments Bureau was established, in 1914, and placed under the control of the committee, which was made up of the Dean of the college, the head of the Department of Social Science, and a member of the Department of English. The duties of the Dean were to take care of all correspondence connected with teaching, secretarial work, and executive positions. The head of the Department of Social Science agreed to continue a record, begun in 1911, of students interested in the field of social work. The member of the English Department was to study occupations involving skill in the use of English, such as journalism, library and publishing house work, the new field of advertising, etc. Although handicapped by lack of time and means, the committee undertook to keep in touch with the intercollegiate bureaus, to introduce students to them for placement in the newer occupations, and to serve graduates near no other source of assistance.

In view of the rapid development of opportunities for trained women in the immediate past, some of the statistics preserved in the minutes of this committee are significant as showing the meagerness of the opportunities of college women as late as 1915. In October of that year it was reported that the following applications had been made to the committee by employers during the college year 1914–15: for teachers, 44; for tutors or governesses, 12; for social workers, 2; for secretaries, 4; unclassified calls, 5. Such a restricted range of demand was not likely to prove very stimulating to students whose previous educational and social experiences had not provoked thought as to a life career. A serious attempt was, indeed, made over a five-year period to see how far the members of the senior classes had reflected on what they were going to do after graduation. In 1913, the year in which the committee was organized, a small card was issued to the senior class. It asked: "Have you decided on a vocation? (Answer Yes or No.) If so, what is it?" On the card was also printed a request that it be returned in any case. Although in that year the activity of the committee must have stimulated some thought in the student body on the subject of a vocational choice, only 47 cards were returned from the class of 82, and on ten of those returned no vocational choice was indicated. Subsequent investigations of similar card questionnaires show that no subdivision can be made between students who return the cards with no choice indicated and those who make no return. In both cases there is absence of choice; in one case there is greater indifference to the inquiry. It seems, therefore, safe to say of this class that 33 seniors in a class of 82 had thought of a vocational future, or when urged could make

some show of a preference. Of those expressing a choice, 19 mentioned teaching; 11, social work; 2, secretarial work; one is preserved as "unclassified." Nothing of significance was learned by this inquiry from 1913 to 1917 except that, although about half of the cards were returned each year, in 1916 and 1917 the number of those expressing a preference decreases. This might mean that there was an increase of discontent with the opportunities actually offered college women at this time, and an increase of optimism that a better choice could be made after leaving college. That this supposition has some support is shown from the fact that only 20 out of 101 seniors in 1918 returned the cards. This was the year when war had put the value of the college graduate at a premium. The card inquiry was discontinued with the seniors at this time, and an inquiry made of incoming freshmen which will be considered later.

The college year 1918–19 brought a re-organization of the work of the vocational committee and an increasing definiteness in the work of the Appointments Bureau. A vocational questionnaire was issued to the freshman class with the double purpose of learning their familiarity with and personal attitude toward the great increase in opportunities for trained women, and to stimulate their thinking. At this time experimentation with the psychological tests under the direction of the Department of Education was begun with three purposes in view: to learn what tests are best adapted to become an element in admission machinery; to classify students in large required courses; and to help in the judgment of native aptitude.[1] It was hoped that the results of the tests might be of value in vocational advice to students. The growing interest in the problems of opportunity, the need for information as to the newer vocations, and the necessity for correspondence and contact with the National Vocational Guidance Association and the other sources of research and information made the next steps in organization within the college inevitable. A member of the Department of Social Science was asked to make a preliminary survey of the situation. It was found that the work had outgrown the facilities offered. Agreement was reached that the work of vocational guidance and information should be administered through a central office which should act as a center and clearing house for all of the vocational activities of the college. A professor of economics and

[1]Rogers, Agnes Low, "The Use of Psychological Tests in the Administration of Colleges of Liberal Arts for Women." Journal of the American Association of University Women, Vol. XV, No. 5, October, 1922, p. 141-45.

sociology, the writer of this article, was appointed vocational adviser or the college and director of the newly created Bureau of Appointments and Vocational Guidance. At the beginning of the college year 1921–22 this personnel office formally began its work with a vocational adviser and a vocational secretary, an alumna of the college with experience in women's business and professional clubs,—the latter a full-time worker. By the end of the first year the work had grown to such proportions that a clerical assistant, also a college woman, was added to the staff.

Certain features of the work of this office are common to all attempts to advise and guide students in choice of and entrance upon an occupation. There are other features which have been developed enough to be of some value. Among the experiments and studies which have, after two years' study and accumulation of experience, an interest for the student of vocational guidance are: (1) the organization of undergraduate part-time work in order to add to its value in vocational choice; (2) an intensive study of the vocational choices of the class of 1922, and the follow-up of the whole class through the first year out of college.

The history of student part-time work is one of very modest beginnings. In the annual report of the Appointments Bureau for the year from October, 1918, to October, 1919, for the first time a separate record was kept of the undergraduates who were known to be filling temporary positions. At this time only those students were registered who needed to help themselves with their college expenses. Almost the only work available was that of mother's helper. Aside from the rigid investigation of the reputation of the employer, no study was made as to any particular value in the experience. During the year mentioned, 49 part-time positions were offered, and 45 filled. Forty-one of the number offered and 37 of those filled were for mother's helpers. In the year 1919–20 there were 91 undergraduates given employment of various types, still with the purpose of help with college expenses. Of these, 53 acted as mother's helpers; 20 were given clerical work in connection with the college offices; there is no classification of the work of the remaining 18. During the following year the whole system of classification and study of the part-time work of undergraduates was changed with the purpose of adding by supervision to the training of the student, on the one hand; on the other, to gain insight into the students' interests and capacities. Although the help of students who were earning their way was safeguarded by giving them preference, their experiences were more carefully studied. At the same time all

students were given information as to the openings to be had through the Bureau, and under certain restrictive regulations of the administrative offices were permitted to share in the experiences. Publicity as to the openings was given through notices on the bulletin board of the Bureau, through the college weekly, and through special advice sent to the departments most interested.

The opportunities for vocational experiences came in various ways. Visits were made to large organizations which during the war had used trained women, and the project was explained to them. It was from the first emphasized that it was no part of the experiment to take away from full-time workers any of the simple process positions. On the other hand, it was requested that opportunities for student workers for a few days during vacations, or even for a few hours, be referred to the Bureau, together with a description of the processes involved. The leading department stores of the city, banks, real estate and insurance houses, personnel offices, offices which needed assistants in research and statistics, laboratories and museums were approached by letter or interview and the purpose of the request explained. It was also made clear to officials of the Chamber of Commerce, the Board of Trade, and the interested newpaper reporters that even where the experiment did not lead to the absorption of college women into industry, they would gain first-hand knowledge of economic processes and an insight into the organization of modern society from which they would profit as citizens. By a study of the actual service rendered a scale of pay by the hour and half day was worked out which has become fairly well standardized, and which, employment bureaus in the city have testified, has greatly aided in the further standardization of first salaries for all trained workers. An extract from a letter sent to the vocational secretary by a pleased employment manager of a large automobile house illustrates the mutual service between his house and a group of student statisticians:

> On June 13th we asked your office on the phone to be put in touch with four students who could give us about eleven hours a day in compiling certain statistics for a particularly important rush report. We were placed in touch with the vocational secretary at 9:30 o'clock in the morning, outlined our needs, and at 11 o'clock that same morning the students were at work. Please accept our very grateful thanks for the extremely efficient and courteous manner in which our request was taken care of. The young women who came to us performed their duties in a very satisfactory manner, and enabled us to complete the report on time. We have every good wish for your continued success.

With the first publicity to the experiment there came to the

director the personnel manager of one of the largest department stores. He proposed a plan of co-operation by which the college office was to make a careful selection of students of ability who might be permanently interested in the various fields of activity for college women in department stores. On the student's part there was to be an agreement to spend some of her spare time working in the various departments of the store by the hour and during some part of her vacations. The store agreed to make the experience as educational as possible, so that within a reasonable period the student would see the activities and organization of the store clearly enough to know whether she liked the work, and just what division she liked best. This agreement has lasted two and a half years, and has worked remarkably well, although the choice of students has presented difficulties to both personnel offices. At the close of the first six months a wage covering living expenses was settled upon for the try-out period, and a system of elimination of those who could not be counted on for service long enough to justify the expense of training had been found. Students receive the try-out on Saturdays, during the vacations and in the summer. Under the agreement the following permanent placements have been made: Two students who had specialized in English have positions in the advertising department. One of these, a member of the class of 1923, graduating with honors, finished her training and had been earning $90 a month since December, 1922. After graduation, when placed on full time, she received another substantial promotion. Both of these young women will do graduate work. A science major is doing statistical work in the department of industrial research. A psychology major directs the educational classes. A student who was a major in the social sciences, and whose original vocational choices were "social work or missions," has received rapid promotion in the department of employment personnel. Another is an assistant buyer in the cloak and suit department. Four members of the present senior class will go into the try-out class for the summer and a decision will be made in the fall as to their permanency.

The plan of co-operation described above is being worked out with other organizations. A more elaborate plan for a working co-operation with an up-town bank is in the early stages. In this case, preliminary job analyses must be made of positions for women students. The classes in economics are furnishing the personnel; preliminary interviews are being arranged; and even at this stage women students who have been chosen are looking at banking from a new viewpoint. One standardized position is already open to women in the

Federal Reserve System, that of making digests of material for the departments. This work calls for knowledge of economics and English, and is done best by those with library training. A placement has been made in this field.

It is already apparent that the story of the part-time work of the Bureau is that of linking up the community and the college student. The machinery for such linkage was best worked out in the Department of Social Science, so that less remained to be done for these students; but the whole story of the steps in the selection of students who have the capacity for success in social work has more than local interest. The try-out of volunteer social workers in the freshman and sophomore classes is entrusted to the officials of the local chapter of the Intercollegiate Community Settlements Association, with the chairman of the Department of Social Science as adviser. During the college year 1922–23 there were placed as volunteers in some form of social work, either by the I. C. S. A. or by churches or clubs which reported to the I. C. S. A., 112 students. The volunteer work included, besides the formal supervised case work of 18 social science majors who have definitely chosen social work as a profession, work with Y. W. C. A. and department store clubs, teaching handcraft and basketry, story-telling, folk dancing and dramatics, playground work, sewing classes for foreigners, and teaching English in Americanization work. The supervision of the students who do this work, and the approval of the places and organizations with which the work is done, is a responsibility assumed by the alumnæ of the college, who know the community first hand, who are in some cases the paid workers of the organizations using the volunteer workers, in others the patronesses, so that they have first-hand opportunity to pass on the benefit and safety of the work. This plan is so complete a working plan that it has met with the approval of the I. C. S. A. and is known as the "Goucher Plan." A student who meets with success in this volunteer work may be recommended to the social agencies of the city for nine hours' supervised family case work, and, if successful, is then ready for recommendation for an apprenticeship position on graduation. These apprentice positions carry with them the obligation to take further training in an approved school of social work. This try-out plan in social work is of inestimable service both in the social education of the student and in giving the first-hand knowledge of what constitutes social work that leads to wise vocational choice. It may be of some interest to know that the president of the college chapter of the I. C. S. A. who completed the plan for volunteer social work handled her

work with such conspicuous ability that she was offered the management in 1924 of the newly created Social Service Exchange of the city.

Other phases of the organization of part-time work will be given in less detail. It was found that under study of the possibilities even the apparently hopeless calls for mother's helpers could be made to yield results. A student of child psychology was placed to care for and tutor a child who was reported as retarded in school, and found that lonely brooding over a lost mother had something to do with the retardation. Another, placed in the home of an artist, was able to get some training in art which had been crowded out of her college course. Still another is to accompany a family on a long trip abroad in return for keeping the children of the family from losing their school grade. Substitute work in public and private schools has been given to students chosen on the same system as tutors, so that the experience has counted toward final placement, and has incidentally shown both student and adviser what the difficulties in the first position are likely to be. Opportunity has been found for science majors to help in the laboratories for which the city is famous. One of the earliest calls of the new Bureau was for a science major to care for a famous family of rats. Another, as the result of an undergraduate try-out, is a part of a long-time experiment on one of the unconquered diseases. With the co-operation of the librarian a plan was devised to send to the library those who gave library work as one of their vocational choices. It is of interest to know just how much a student can earn at these kinds of work without giving up any of the social activities of the college or interfering with her academic work. Some of the student budgets are watched very closely with this in view. A junior who is active in undergraduate activities earned by library work and care of children from March to June, 1922, the sum of $38.16, and finished the semester with grades of two A's, three B's, and one C. In the first semester of the college year 1922–23 she earned $57.67 and received B in every one of her six subjects. As the marking system is the Missouri Scale, it means that she is well up in the upper quartile of her class. A cousin of this young woman in another institution who is on a scholarship, and is not working for her small running expenses, is making about the same rank.

Such a vocational experiment as the one outlined might easily prove dangerous within a college unless conducted in the closest co-operation with the administrative and academic departments. Great care is exercised to avoid these dangers. The selection of students for try-out experiences is made with

the aid of records from the Academic Dean, the Registrar, the Department of Physical Education, the psychological tests, and the adviser of the department in which the student has her major. No placements are made which do not meet with the approval of the Academic Dean and of the Medical Adviser, or of some person qualified to pass on the physical condition of the student. In cases where the health is of great importance, as in the start of a prolonged try-out, it is urged that the plant give its own health test. Out of 140 students who applied for part-time work during the college year 1922–23, there were 31 rejections.

The information asked of the applicant for part-time work is: Name; Age; Class; Address; Mail Box; Telephone; Major Subject; Life Work; Partially Self-supporting (Yes or No); Kind of Work Preferred (Check from List). Endorsement: Academic Dean; Medical Adviser. Filed with the printed card with the above information is the schedule of the student, so that it can be known at what hours she is available. At each assignment a card of introduction is issued, to be signed by the employer and returned to the office. This card is a statistical aid as well as a record of experience.

The records for the college year, October, 1921, to June, 1922, showed that 163 students had earned $2490.99 at part-time work during the college year. During the college year 1922–23 the amount $5018.69 was earned by 155 students. In both cases the amounts earned were very unevenly distributed. The work included clerical work in the college, in banks and business houses; try-out work in department stores; stenography, typing and filing; tutoring and care of children; substitute positions in public and private schools; laboratory work, library and journalistic work; and work with welfare agencies. Reports from 96 students who had worked for some part of the summer of 1922 showed that they had earned $11,448.19. The kinds of work reported were: camps; department stores; public school gardens; Daily Vacation Bible School; Travelers' Aid; clerical work; library; general assisting in a country store; newspaper; nursing; teaching and tutoring; performing as an accompanist; taking census; telephone operating; statistics; selling books. Of juniors and seniors who chose social work as a vocation, one was in the personnel office of a department store in a Western city; another was doing the same work in a store in Washington, D. C., and as a result of this experience in 1923 was appointed to a more responsible position in the personnel office of the city telephone company. Three juniors went to a nutrition camp in Philadelphia, and two went as field officers to a detention

home for girls. Another junior, as a result of her work as substitute in the office of a welfare agency in one of the smaller cities, was offered a permanent responsible position on the force; but the responsibilities she had assumed had convinced her of the necessity for further training. The year 1923 has showed clearly that one of the pronounced effects of vacation part-time placement is an emphasis on the necessity for further training which no words of the vocational adviser could accomplish. One senior who had worked the previous summer chose to spend the summer in a school for social work rather than accept a position which was open to her. Another accepted an important position in a Southern state with the understanding that she was at frequent intervals to attend the conferences held in the department of public welfare at the state university. Another who is well started by her undergraduate experiences in advertising will register for graduate work in economics with the beginning of the college year.

These experiments inevitably raise the question as to their effect on the academic life of the students affected. In the first place, it must be emphasized that not all of the students in a woman's college of nearly one thousand students are permitted to share in these experiences; and not all would care to. The co-operation among the departments in the selection of students combined with the study of the cumulative record to eliminate the originally unfit. Further studies may show that these adventures into the occupational world appeal to a type which is not strictly academic in its outlook. But even with those of high general ability, whose scores on the psychological tests indicate that they will do their undergraduate and graduate work with distinction, there seems to be a stimulation of interest when work is found in the field of special study. This is true of scientific work, of social work, of education, and practice in writing. The three highest honor students of the class of 1922 had undergraduate vocational experiences: one in journalism; another as tutor in science and mathematics; the third in social work. All three went at once into graduate schools, where two of them are earning while they study.

The study of the history of the class of 1922 has shown a close relationship between a definite aim and the completion of the college course. Records of other classes are not complete enough to make a comparative study. This might not prove valuable because of the fact that the social and college environment of later college classes has elements which were not present with earlier classes. A factor just at present disturbing students is the new insistence of state departments of education on the requirements for teachers. This insistence

did not affect the choices of vocations and of college courses for 1922 as much as it has for 1923. Until some adjustment is made between the colleges and state departments this will remain a disturbing element. Because the choices of the class of 1922 were made in the full flush of increased opportunity and with organized assistance, they have more than passing interest.

In the year 1918–19 there were included in the freshman class 270 students. A card questionnaire was issued to the class on which were the following questions: "Have you decided on a definite vocation after graduation? What is it?" A note was added: "If you are not planning to take up self-supporting work after college, please hand in your card blank except for your name." This questionnaire was repeated in the sophomore year. In the junior and senior years of this class, the vocational adviser checked up the results of the questionnaires by interviews.

Of the members of this class, 114 had made a more or less definite choice of a vocation when freshmen; 156 had made no choice. Although the percentage of choices, 42.2, is lower than for men's colleges, it is much higher than ever found before by the studies of seniors cited earlier in this article, and shows a remarkable change in attitude. The increase in range and definiteness of choice shows that the greater number of these choices had a basis in thought: Teaching included specified subjects, English, history, mathematics, chemistry, Romance languages, kindergarten, physical training and music. Those who mentioned art specified commercial art, design, and interior decoration. Those who chose secretarial work were quite as definite, one who specified secretarial work, combined with opportunity to translate, never changed during the four years and received her first placement with a famous scholar whose translation she does. Other choices included medicine, laboratory work, journalism, law, library work, nursing, civil service, agriculture and music.

The number eliminated from the class at the end of the freshman year was 68, or about 25% of the class. Of those eliminated, 21 had expressed a choice; 47 had made no vocational choice. The elimination process was practically complete by the end of the sophomore year, when 44 dropped out. The total elimination for the two years was 112. Of those eliminated, 83 made no vocational choice either in the freshman or sophomore year, while only 29 of those who made a choice in one of these years were eliminated. The marked difference between the numbers of those eliminated who had

and had not made some choice indicates a definite correlation between a vocational aim and persistence in college work.

Inasmuch as the choice of the subject of major interest is made in the sophomore year, and the choice of the major is closely associated with the choice of a vocation, the choices made in the sophomore year are of importance. Twenty-eight students of the class made their first vocational choice in the sophomore year; and of this number 15 never changed. By the close of the sophomore year 142 members of this class had made a choice, 52.6 per cent of the original class. As seniors, in addition to those who were preparing to teach, 38 members of the class were able to confirm their choice by a try-out. This experience of a follow-up of the vocational choices of the four undergraduate years by vocational experience probably accounts for the high percentage of this class which in some way used the college training in the first year after graduation. Every member of the class was traced by June, 1923.

Of a class whose final number was 152, there were 95, or 62.5 per cent, engaged in full-time work during the first year out of college. Seven of those not included in this number, but reported as at home, were employed as follows: tutoring; helping run a farm; assisting at institutional management; working without pay as recreational director; serving as volunteer probation officer; with two working in offices while taking a business training. Of the 25 reported as in graduate and professional schools, 10 were earning some part of their expenses. Of the 19 who had married by June, 1923, three had been employed during the year, and one had been doing graduate work. With 15 of the class gone without reserve into the ancient and honorable occupation of wife and housekeeper, and only ten accounted for by a noncommittal "at home" which may mean a most useful occupation, the history of a purposeful class is complete. It is given with the hope that it can later be compared with other studies of the way of college women in a new world which recognizes their importance in relations that an older world knew not of.

Further development of a vocational bureau in a woman's college would of necessity include a careful follow-up of its graduates, particularly of those who are seriously started on the long and difficult road to achievement in the professions. It would also study the newer professions into which women may perhaps fit better than in some of the "old-line" professions. There should be estimates made of the rate of absorption of these activities in order that precious time and energy may not be wasted in preparation for over-crowded occupa-

tions. There are many difficult problems to be solved, all of them complicated by the fact that no one knows what will be the final relation of woman to the great social institutions which are in the remaking. In so far as her training in the colleges goes, all that we can claim so far to have done is to demonstrate that with her brother, man, she is infinitely educable and adaptable.

THE SPELLING OF HOMONYMS; AN EXPERIMENTAL INVESTIGATION OF TEACHING THEM

By E. O. Finkenbinder

I. A Criticism of Previous Investigations

Dr. Wm. H. Burnham in a discussion of the hygiene of spelling, printed in the Pedagogical Seminary,[1] suggested that without doubt much mental confusion is brought about in children as a result of teaching the spelling of homonyms in pairs. Certainly children, when they wish to write any common word (that is, spell it), should be able to do so without any thought as to its spelling, and with no hesitancy caused by having to decide between it and another spelling of like sound but of a different meaning and always used in a very different context. It is possible that the children are frequently, needlessly and injuriously confused just because they have been taught these words in pairs. It was suggested further that such confusion might be avoided if the words were taught in connection with their context, far apart in time, and if they were never brought together while studying their spelling, or, at least, until one or both are thoroughly learned and habituated in writing. In the sentence, "He 'told' me," may it not be that the question should never arise as to which 'tolled' is to be written? "I 'see' ", might well be written correctly with never thinking 'sea' in this connection. "I 'ate' a 'pear' ", may possibly be most economically taught without referring to 'eight' or to the verb or other noun that sound like 'pear'.

Mr. Henry C. Pearson[2] published the results of a study at the Horace Mann School of Teachers College, Columbia University, and also results of a similar study at Montclair, N. J., which aimed to answer the question, Shall we teach homonyms together in pairs or separately? From these results he drew the conclusion that the teaching of homonyms together was the more effective method.

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[1]Burnham, Wm. H. "The Hygiene and Psychology of Spelling." *Ped. Sem.*, 1906, Vol. 13, p. 474-501.

[2]Pearson, H. C. "The Scientific Study of the Teaching of Spelling." *Journal of Educational Psychology*, 1911, Vol. 2, p. 241-52.

At first glance Pearson's data seem to bear out his conclusion. But further analysis of his study shows that only an average of four out of ten homonyms were misspelled in the test before study. Thus, in so far as these homonyms were partly learned (more than half) before study began, that is, they were partially learned separately, he should have concluded that the four yet to be learned were most economically learned when presented together with the others of the pairs that had already been learned separately. At this point, the question naturally divides into two: 1. When the spelling of neither of two homonyms is known to a child, shall they be presented together or far apart? and, 2. When one of the two has been learned, is it advisable to bring them together while studying the one yet to be learned, or should it be learned alone in its own context? If the pupil writes "the kernel of corn" correctly, should he have brought to his attention that "Colonel Roosevelt" is a 'colonel' of a different kind and hence is spelled differently? Or is it best when studying the second "colonel" to think of it in context and spell it correctly as a title without bringing to mind at all the spelling of "kernel of corn"?

Incidentally Pearson's method of treating his results seems to be defective in that he sums up for each method and for each grade all average gains for pupils missing one, two, three, etc., words in the first test, whether there were several missing a given number at first for both methods or only one. We suggest that this is an erroneous procedure. For if we consider the results for Montclair, N. J. (Table VI, p. 250), we see that in grade III, for example, there were no pupils who studied by the "separate method" that missed 7, 8, and 11 words in the first test, and hence there were no gains possible; but for those who studied by the "together method" the average gains for these were 3.5, 7.5, and 6.5 words respectively,—a total gain of 17.5 words. By the "separate method" no gain possible, and by the "together method" a total gain of 17.5, therefore, we conclude that the together method is the better one! If, on the contrary, the pupils studying by the "together method" had no misspellings to begin with, while those pupils studying by the "separate method" had, any gain made by the latter would be greater than the zero gain by the "together method" and thus the "separate method" would be adjudged by Pearson to be the better!

Not counting the gains for which there are no comparisons (see Table VI), the total gains received for the two methods are as follows:

Grade	*Together Method Totals of Number of Words Learned per Grade*	*Separate Method Totals of Number of Words Learned per Grade*
III	18.5	21.8
IV	16.0	15.3
V	14.3	10.5
VI	23.7	25.4
VII	17.6	20.7
Grand Total	90.1	93.7

This table shows in the totals that the "separate method" is superior and that in three grades out of five the "separate method" gives the better results; and one of the two cases where the total for the "together method" is the greater, grade V, shows that a single average gain of 6 words (most likely the gain of one student only, since this figure alone is an integral number), added with six other averages, makes a total of only 14.3,—a total scarcely more than twice the size of this one added. Obviously this total is unduly weighted by this one figure. This suggestion is supported by the data given by Pearson showing that the "separate method" is the better method if judged by the total gains made by grade V. The same undue weighting is probably true for the fourth grade (apparent if the figures are studied). Hence, the "separate method" seems best in all grades at Montclair. It may be well to note that Mr. Archibald Knight, the principal, wrote that he gave the words by the "separate method" to the brighter pupils. How much of the superiority in gains by the "separate method" is due to brightness of pupils and how much to method is for Mr. Knight and Mr. Pearson to conjecture.

If one whole school out of two shows superiority by the "separate method," also one grade out of five in the other school (grade V, at the Horace Mann School) favors the "separate method," should we not conclude that the separate method is the better one to employ?

Still more serious criticisms of the experiment are (1) that the homonyms presented separately were not presented far enough apart to insure separateness, the whole experiment covering only five days, and (2) that there is no guarantee in the experimental procedure that the words presented in pairs did not receive more than their proportionate time and attention. Since Pearson presented in a lesson a pair of homonyms together with eight other words, and since he emphasized the two homonyms but did not call attention to the other words, it is very probable that the pair received

more than its share of emphasis and time spent in study. This error could have been avoided if the entire study period had been given alone to homonyms in pairs on one day and a whole study period to homonyms presented separately on another day. In that some such provision was not made to equalize the time spent on the two types of presentation under investigation, there appears to be no value in any conclusions that may be drawn from the data gathered.

II. Our Experimental Procedure

With the view to answer the question raised by Burnham (again by Pearson) and with the cordial co-operation of the officers and teachers of Worcester, Mass., public schools, the present writer planned and carried out an experiment as follows:

A list of 48 homonyms not yet formally studied were chosen from the spelling books in use. These, together with 12 other homonyms of 12 different pairs and 84 other words as camouflage, were arranged in groups of 18 and the pupils were tested by writing them in sentences dictated during a period of two weeks, one set a day (as an exercise in addition to the regular spelling work). Papers were gathered immediately and the words we are interested in were not pointed out. No two homonyms of a pair were spelled on the same day but were given several days apart.

For the study, which was to cover eight days, 10 minutes each, these words were arranged so that 12 pairs of homonyms were studied, no two of a pair in any one day (let us designate them Group A) in one school, whereas these same 12 pairs were presented for study in pairs in another school. The second 24 homonyms, Group B, were presented to the first school for study in pairs but to the other school they were presented separately as described before. In a third school one-half of group A and one-half of Group B were studied by the "separate method" and the other half of A and B were studied by the "together method." It should be noted that all pupils studied by both methods. In this respect the present experiment has gained a point over the previous experiments in that we eliminate the possibility that a greater ability of pupils using one method may influence our results, since every pupil studied by both methods. We have also eliminated the possibility that greater difficulty of words studied by one method than of those studied by the other may have influenced our results, since all words were studied by both methods. The homonyms, of which only one of the pair was presented

in the experiments, serve as a check upon the amount of association that may arise even when the two homonyms of a pair are studied several days apart.

Pupils were tested at the close of study and, in two schools, one month later.

III. Results

We have been careful to count only those results in which a given pupil's gains resulting from study by one method could be compared with his own gains by the other method. We found some pupils who made no mistakes in the preliminary test on those words that were studied by one method but some mistakes on those words studied by the other method. Obviously we should not count the gains resulting from study here as due to the particular method because the method had nothing to do with it. The results in such cases are predetermined by the conditions of the experiment and cannot rightfully be counted.

We chose, for the experiment, three fourth-grade classes, supposedly of equal ability, in two different schools. This grade was thought to be fairly representative of the classes that do formal studying of spelling; but, more especially, we chose it because we hoped to find here pupils who used homonyms in their speech (suitable for study) but had not learned to spell either word of certain pairs of them. If we should not find certain pairs of them, both of which words were misspelled, it seems that our problem could hardly be solved, in so far as the learning of one of the pair had already taken place presumably independently of the other *i. e.*, separately. Our results show that about one-fourth, of the *pairs* were in the class where neither word of the pair was spelled correctly in the preliminary test, and about one-half of the pairs had only one word misspelled.

The following tables show for each method the percentages[1] of words learned and retained one month when only one member of each pair of homonyms was spelled correctly in the preliminary test, and also when neither member of the pair was spelled correctly in the preliminary test. It will be seen that one word of a pair is sometimes spelled correctly before study but not after study. Such misspellings which occur only in the final test we term "confusions" arising from the study.

[1]Neither (1) the gross average of amounts learned nor (2) the average learned for each number of words misspelled in the preliminary test seems to us to be a satisfactory measure of accomplishment. An objec-

tion to the former is that one word misspelled by 8 pupils in the preliminary test has as much weight in the average as eight words each misspelled by one pupil. An objection to the latter, pointed out on a previous page in discussion of Pearson's data, is that, to use another illustration, one pupil who misspelled 8 words in the preliminary test and learned 7 has learned more words than half a dozen pupils who had each only one word to study.

To take the average improvement per number of words misspelled in the preliminary test and to find the percentage learned of what was possible to be learned would be better but still objectionable because one pupil standing alone, having a given number of misspellings, would here, too, influence the results disproportionately. By taking (3) the per cent learned by each pupil and averaging these, we find a measure that is free from the objectionable influences stated above, For illustration, let us treat a given bit of data from Pearson's Table III, Grade V, in the three ways enumerated above.

Number of Misspellings in the Preliminary Test	*Number of Pupils (Hypothetical)*	*Average Number of Words Learned per Pupil, Together Method*	*Number of Pupils (Hypothetical)*	*Average Number of Words Learned per Pupil, Separate Method*
1	1	0.		
2	1	1.	2	.2
3	4	.5	4	2.5[1]
4	8	1.2	8	1.
5	6	1.5	6	2. [1]
6	4	1.2	4	2.7[1]
7	2	1.5	1	2. [1]
8	1	7.	2	2.5
		13.9		12.5

1. Total averages show "separate method" better—"together method" 30.7% learned, and "separate method" 34.5% (Pearson, p. 216).

2. The totals of averages per number of words misspelled in the preliminary test in the table above indicate that the opposite of No. 1 above is true and that the "together method" is the better. However, we note that four out of seven cases favor the "separate method" and that the one figure, 7, no doubt a sport and the result of one pupil's study, has more weight than the results of all the other pupils.

3. (First of all, one pupil should be eliminated from the data since there was no pupil studying by the "separate method" who had only one word to learn, while there was by the "together method.") Take the weighted average and we find a total gain of learning for the "together method" of 35.5 words and for the separate, 48.2 words, indicating that the "separate method" is far the better. This method gives no more weight to one pupil's results than to any other; and, moreover, it gives no more weight to a certain pupil's results if he stands alone than if others are with him.

TABLE I

HOMONYMS—ONLY ONE OF EACH PAIR REQUIRING STUDY

Presented Separately			*Presented in Pairs*			
% Learned as Shown in Test at End of 1 mo. 24 Homonyms		*Confusions per Pupil*	*% Learned as Shown in Test at End of 1 mo. 24 Homonyms*		*Confusions per Pupil*	*% Learned in Each School A+B*
Woodland St. School Group A words	45.9	.6	Group B	42.7	.5	44.3
Winslow St. School Group B words	37.0	1.0	Group A	39.2	1.2	38.1
Av.	41.4	.8		40.9	.85	Dif. 6.2
Average learning for both schools of Group A is						42.5%
Average learning for both schools of Group B is						39.9%
Difference						2.6%

The words of group A appear to be the more difficult by 2.6%; and the Woodland Street school the more efficient in learning and retaining by 6.2%. These differences do not influence our conclusions, as we explained earlier. The "separate method" shows greater learning and retention, also fewer confusions.

TABLE II

HOMONYMS—BOTH WORDS OF EACH PAIR REQUIRING STUDY

Presented Separately		*Presented in Pairs*			*% Learned in Each School*	
% Learned as Shown in Test at End of 1 Mo. 24 Homonyms		*% Learned as Shown in Test at End of 1 Mo. 24 Homonyms*			*A+B*	
Woodland St. School	61.0	Group B	49.3	55.1	Av. A	43.8%
Group A words: Winslow St. School Group B words	50.4	Group A	26.7	33.5	Av. B	49.8%
	55.7		38.0	Dif. 21.6		Dif. 6.0%

The words of Group B appear to be the more difficult by 6.0%; while the Woodland Street School learned and retained the more by 21.6%.

Here again the "separate method" is the more efficient one; but in this case it is far more so than when only one word of the pair was yet to be learned, as is shown in Table I.

The number of confusions arising after study is greater when homonyms were presented together than when presented separately. But by both methods considerable confusion arose. There were many conflicting associations that interfered with the spelling after study of the word of the pair that was spelled correctly before study. For example, in the preliminary test, 'two' (studied in pair with 'too' in the Woodland Street school) was misspelled by *two* pupils; immediately after study it was misspelled by none; but one month later it was misspelled by *five* pupils! It looks here as if study (by the together method) is not only of no value but positively injurious to the pupils. In the Winslow Street school where

'two' and 'too' were presented separately, three days apart, the preliminary test shows *three* misspellings, the test immediately after study, one, and the test a month later, *three.* It looks here as if study by the so-called "separate method" is of no permanent value, but, even so, is preferable to study by the "together method." To determine whether these results were due to other conditions than the method used, let us consider the confusions arising in the study of other words in which the methods for the two schools were reversed. 'Weight', taught in pair in the Winslow Street school, was misspelled by *four* pupils, one month after study, who had spelled it correctly before study. But in the Woodland Street school, where the "separate method" was used in the study of this word, it was misspelled after study by *only one* pupil who had spelled it correctly before study. As another example, *two* confusions arose after study upon the word 'holy,' standing alone, whereas in the other school, where it was studied together with 'wholly,' *five* confusions arose (and only *seven* errors were made in the preliminary test)! *Four* misspellings in the preliminary test *were repeated* in the final test, which made a total of *nine* misspellings one month after study *when only seven misspellings were made before study.* In such cases, confusion or mental conflict apparently was induced by the study of the two words of the pair together, which left the pupil one month after study less able to spell than before the study. But the reader may say, "How, then, does the pupil learn to spell 'holy' in my school when it is studied only together with 'wholly'?" May it not be that the word is learned incidentally from context in spite of the negative results of the teaching done in the formal spelling period? Or may it not be that the easier of the two homonyms of a pair is finally learned, in part incidentally and through using it in its context, and this serves as a guidepost in the spelling of the other, because the pupil now knows at least one way how to not spell it? The fact that 'wholly' studied by the "together method" did not suffer so sad a fate as 'holy' is suggestive of the above probability. Although misspelled by 14 pupils before study by the "together method," 'wholly' was misspelled by only 10, one month later; in the other school studied alone, it was misspelled by 20 pupils before study and by 14, one month after study. Put in tabular form, the results of the study of these two words show very clearly that, for them, the "separate method" is far superior.

	Studied Separately				Studied Together			
	Errors Preliminary Test	*Errors Right After Study*	*Errors 1 mo. After Study*	*Confusions*	*Errors Preliminary Test*	*Errors Right After Study*	*Errors 1 mo. After Study*	*Confusions*
Woodland St. 'Holy'	11	4	8	2	Winslow St. 7	4	9	5
Winslow St. 'Wholly'	20	2	14	1	Woodland St. 14	5	10	4

The number of confusions arising even where the "separate method" is used suggests that interfering associations were formed and that our period of separation was not great enough; and, instead of presenting the two words of each pair a few days apart, we might well present them a school year or farther apart.

As further evidence contributing to the same conclusion, we note that the average number of confusions per pupil for the twelve homonyms of which only one of each pair was presented and studied in our experiment was only .4. This indicates that those homonyms studied several days apart —by the "separate method" wherein the confusion was .7— showed an interference almost double that where only one of the pair was studied during the entire experiment. From these data we conclude that our experiment is not adequately arranged to determine the relative values of the "separate" and "together" methods because words presented in our "separate method" are not far enough apart.

The test immediately at the close of study shows that for the moment the two methods are just about of equal value, the "together method" showing seven-tenths of one per cent greater learning than the "separate method," the two being 73.4% and 72.7%, respectively. When we consider that the various school averages varied 1.2% from the total average for the "together method" and 8.6% for the "separate method," we readily see that we should not place great emphasis on the second average, and upon this apparent very slight superiority, right at the close of study, of the "together method." The real test of value of the methods lies in permanent retention of amount learned, such as is found in Tables I and II.

But to analyze the data further, we find that the middle 50% of the pupils, ranked according to the spelling ability, show in the immediate test a superiority for the "separate method" of 5.2%. On the contrary, the poorer spellers profited more, as is shown in the immediate test, by the together method. A check against this fact will be found when we rank the words according to number of pupils misspelling

them, for, logically, the words misspelled by only a few pupils—misspelled usually only by the poorer spellers—ought thus to show results in favor of the "together method." This we find to be true. The easiest one-fourth of the words show a learning by the "together method" of 82.7% whereas by the "separate method" only 73.9%.

Our data provide us with another interesting comparison. Considered in the gross, without balancing each pupil's record made by one method with his own record made by the other method, *for the immediate memory*, the average percentages learned of (1) all homonyms presented together, (2) all separately, (3) all those whose other member was not presented at all during our experiment, and (4) all words other than homonyms were as follows: we find that the best results are obtained in the study of the words other than homonyms; second best, those homonyms of which only one of the pair occurred in our study; third, homonyms together; and the poorest *immediate results* were obtained by the "separate method."

Given in per cents learned, respectively, they are:

1	2	3	4
73.2%	72.9%	70.0%	63.9%

The lower percentage for the so-called "separate method" suggests to us that certain confusions occurred for the time being as a result of the pupil's holding in mind, at the time of studying the second one of a pair of homonyms, the one that was presented first, even though several days had elapsed since studying it.

Our experimental procedure was, no doubt, defective in that more time should have been given to the experiment as a whole, letting the study of a pair separately cover a year or more for good measure. Also more time than ten minutes might well be spent on a list of 18 words. (We employed this large number so that no pupil's work would be completed before the time was up, and thus bring into our data the obvious error of working for a longer time by one method than by the other.) The more difficult words might well recur several times in the study or until the spelling of them is made approximately habitual. In these ways we could gather data that would permit us to conclude with certainty just which is the more efficient procedure and by how much it excels the other.

Our tentative conclusions, tentative because of small amount of data, are that *homonyms are most economically taught in the context in which they belong*, that is, separately

rather than in pairs, that certain confusions arise when the two of a pair are brought together before either is thoroughly learned, and that *for permanent retention, the "separate method" is far superior to the method commonly employed of studying both words of a pair of homonyms together.* It is apparent that *homonyms are not as readily learned as are other words;* and *this,* we believe, *is due to the interference of association* that seems most certain to arise as a result of a similarity in sound of words but difference in spelling and meaning.

A next experiment in this field might well answer the question whether or not *some* homonyms might advantageously be presented together in pairs and, if so, which ones. It may be that certain pairs could most profitably be brought together for study when one of the pairs is well learned. And finally the question arises: Which word of each pair should be learned and habituated first? This will probably be answered definitely by referring to the relative need of the pupils for the various words. As an illustration, no doubt 'valley' should be presented in connection with its context rather than, as is done in some spelling books, with 'valet' which may well be left to be learned incidentally later if needed.

THE GOSPEL OF MAGNANIMITY

By G. Stanley Hall

To be honest, pure, just, to observe the spirit and letter of every law of the land, and to perform the whole of all the duties of man as prescribed in our textbooks of ethics—this is not the whole of virtue, nor even its best or highest part. If these things constitute morality, as they do for most, there is a super-morality above them all, as Nietzsche said, but it is the very opposite of his characterization of it.

The Catholic Church long ago held that saints did, and that all may do, more than their duty or than is necessary for salvation, and that this precious surplus benefits others. They called this supererogation, or doing more or better than we are required to do. My thesis here is that more of this spirit is the chief need of man and of nations in the distraught world of today.

Let us begin by a few of the tritest illustrations of this theme to make it concrete.

In 507 B. C. Horatius and two of his comrades were said to have saved Rome by holding the Sabine army of 30,000 at bay at the farther end of the bridge over the Tiber while it was hewn down behind. In different versions of the tale he was then slain or drowned, or, as a later and more heroic version had it, swam back to safety despite his heavy armor.

In B. C. 249 Regulus, who had been a general and twice consul in Rome, was captured by the Carthaginians. After two years he was sent to Rome to make peace, on his oath that if he failed to negotiate it he would return to his captors. He told his countrymen that Carthage was weak, and advised immediate renewal of the war, and then went back to torture and death against all the pleadings of his friends because he had sworn to do so. This was the spirit of all those who fought and died at Thermopylæ, and of Arnold Winkelried who grasped a serried sheaf of Austrian spears into his own devoted breast to open the way for victory for those behind him.

Such instances could be multiplied indefinitely from books of golden deeds. One thinks of Archbishop Borromeo and his faithful group at Milan in 1576 during the Plague, and of Father Damian in the Leper Colony. Every great war is

brightened by records of men who have answered calls to take desperate chances of death as volunteers and in order to get information, break or make connections, to effect surprises to the enemy, or to free captives. When to the spirit of adventure, which is always given more zest by danger, is added the instinct of serving a comrade or group, our common human nature is still capable of great sacrifices, if not of immolation. I knew, personally, a rough British sailor who, when a refined lady standing near him was thrown overboard, instantly sprang after her and, by holding on to a cake of ice till both were rescued, saved her life, and who refused reward, saying any British tar would have done it.

In the days of the French Commune a young husband on his way to the guillotine was accosted by his wife in the crowd with screams of horror and fear. He looked at her coldly and said, "Take this madwoman away; I never knew her," because he knew that recognition would involve her in the same fate.

The Carnegie Hero Fund Commission, 1904, was established to reward heroic acts in which people risked their own lives in attempting to save the life of a fellow being, or in which one "voluntarily sacrificed himself in an heroic effort for the benefit of others." This fund, which to date has expended about two million dollars in either medals or pecuniary grants to heroes or survivors, and so forth, in its last report had made 1,420 awards out of over 10,000 cases submitted for a very searching examination made by representatives of the Board of twenty-one men who control these expenditures.

These acts are nearly all done instinctively and without reflection, and their lesson, I think, is of the very highest significance. They teach us not only that man is intensely gregarious, but that the deep, instinctive or unconscious elements in his soul are not chiefly destructive in the sense of Le Bon, or vicious in the sense of Freud, but are surcharged with altruism. It is very significant, too, that, as is apparent from many of these individual records, reflection brings caution, hesitation, and is very prone to forbid men to take such risks.

Again, love is one of the chief inspirers of magnanimity and of self-sacrifice. In the animal world the mating season brings not only ornamentation, but courtship antics and conflicts. The medieval Courts of Love in the days of Queen Eleanor discussed and decided questions of high honor pertaining to the tender passion, and most ideal things were said and done by troubadours and knights under its influence.

"Always act," says one of its mandates, "as if the noblest ladies were looking on." In turning from fact to fiction, the exception in the one becomes the rule in the other. In nearly every epic, novel, or drama, the hero is a prodigy of supererogation. He is not only handsome and strong, facing and overcoming every obstacle and danger, but counts his own life cheap, and endures indescribable and often impossible hardships, mayhems, and perhaps tortures unflinchingly, and always triumphs in the end. The task he sets himself is always more than convention or duty prescribes, and usually one that he need not have undertaken, while often it is one from which he could at certain points retire without dishonor.

Every experienced reader or theatre- or movie-patron knows from the start that the hero will come out gloriously, and yet how the gallery applauds every word and gesture savoring of super-morality! In no other field is so much enthusiasm generated as in hero-worship, and the greatest of heroes is he who risks and suffers all for a great cause, and in the end attains his goal, whether it be the girl, fame, fortune, or all three together.

The psychology of magnanimity is exactly the same in public as in private affairs, as is shown in our own history. As ostensive instances, among others we may cite Roger Williams, who, in 1663, established, after and despite many persecutions, the principle of toleration in Rhode Island—"a landmark in religious progress"; Penn's treatment of the Indians, which made this section of the country nearly exempt from their hostilities for almost a generation; the act of John Adams who, in 1800, kept us from war with France, and at the cost of his own popularity, through an emissary he had appointed who without proper authorization negotiated a treaty; Jefferson's defiance of party clamor in refusing to turn out of office the appointees of his predecessor who was of the opposing party, and proceeding with Gallatin to work out the principles of non-partisan civil service; the act of Daniel Webster in 1851 who, while refusing to recognize the legal claims of foreigners here to be compensated for mob violence, nevertheless granted such compensation "by way of grace, favor, or sympathy,"—a principle ever since observed, and which Hershey in his *International Law* calls invaluable.

When Lee surrendered to Grant, at Appomattox, all his army were released on their parole not to take up arms again. Officers retained their side arms and baggage, and privates their horses because "they would need them in the Spring planting." Grant refused to let his army fire a salute to

celebrate their victory lest it humiliate the spirit of the vanquished, and the many starving men in gray were fed from his stores, while Sherman was no less magnanimous with Johnston and his army, although, in acting thus, both exceeded their authority and were reprimanded from Washington. The reaction came with Thaddeus Stevens in the House and Charles Sumner in the Senate who would disfranchise leaders and treat the rebel states as conquered territory. Then followed the awful carpetbag régime, exalting the Negro, evoking the first Ku Klux Klan, and saddling the South with enormous debts.

All of this sad story should be profitable reading for those interested in the present policy of France in the Ruhr. We have magnanimous acts to our credit in our dealings with other nations. We could have taken, but bought for $15,000,000, the Louisiana district from Napoleon when he was weak in 1793—a transaction unprecedented in history, but by which we gained control of the whole Mississippi Valley of one million square miles, a tract larger than the whole of the original thirteen colonies. We much later purchased Alaska for seven and a half millions, also a profitable transaction, for during the next fifteen years the fisheries and seals alone yielded some twenty millions of profit.

At the close of the Spanish War, Cuba was powerless in our hands. Our expenses in delivering the island from Spain were enormous, and we could have made her the prize of war and vastly profited thereby, but instead we incurred great additional expense in cleaning her cities, organizing schools and an administrative system, voted three million dollars to pay her soldiers, and then handed all this rich land over to her own inhabitants with scarcely a word of thanks.

After the Boxer Rebellion, in 1900, while we were absorbed in a presidential election, we returned some twenty millions of indemnity to be expended by China for education—another unprecedented proceeding in the strongest contrast to the policy of Germany there, and which, with the open door which we established, has given us ever since a high moral preeminence in that great country.

And so, too, it was the noblest of motives—if also with an alloy of those which were sordid and selfish—that made us enter the Great War. We went, indeed, to save western Europe and to make it safe for democracy. Wilson's fourteen points and "open covenants openly arrived at" were the very acme of international idealism. His tour of England, France and Italy was triumphant beyond all precedent, and brought a great, new hope of a better era to the whole world. No one

here began to know Europe as did Clemenceau, Lloyd George, Venizelos and the rest, or could have written of them in so masterly a way as Caillaux and Nitti have lately done. Wilson realized that, not knowing the intricacies of European policies, he could only take a sure stand upon the highest moral principles recognized always, everywhere and by all. But every one of his points was vitiated by the Versailles Treaty, and to the first modest claims of reparation were added those of indemnities which rapidly grew to preposterous and impossible dimensions, and now the most productive part of Germany is paralyzed and treated much like conquered territory, till narrow jingoism has destroyed the one and only thing that could have justified all the slaughter, ruin and financial disaster wrought by the war.

Saul went out to seek asses and found a kingdom; we have done exactly the reverse. Coleridge said in substance that he who begins by placing his country above humanity will proceed to love his party and creed more than his country, then will come to love his own interests and those of his group more than party or creed, and will end by loving himself best of all. Every item of this program of decadence of morale we have exactly illustrated since we entered the war. Every great man—and every magnanimous proposal—has been desecrated, and sordid selfishness and mental and moral mediocrity are in the saddle. The only saving factor in our international relations is the vast charities to save life and mitigate suffering in other lands, and here our residual magnanimity shines like a great light amidst all the moral darkness.

How many great opportunities the world has passed by which might have been so met as to give a new and upward trend to history if only there had been great leaders who could have arisen to meet great crises! At the Washington Convention, *e. g.*, after Hughes had proposed his magnificent program of armament limitation, Japan or England might have trumped his high card by proposing that in ten or twenty years, provided China would meet certain quite possible conditions which might have been very carefully prescribed, these and all other countries which had occupied portions of the Celestial Empire should withdraw and leave China for the Chinese. It is something that the powers have given up all projects, so long entertained, of partitioning a territory of this great race among themselves in some of the subtle ways diplomacy knows so well, but there might thus have been inaugurated a general policy of the progressive independence of other lands and perhaps eventually of those now held as colonies by alien races.

Again, Vanderlip's great scheme of collecting rigorously all our debts from all the governments of Europe, and then giving these vast sums all back to the peoples in places and ways most helpful for the regeneration of industry and racial and national development, was magnanimous. But this idea attracted no serious attention anywhere, while Keynes's proposition of debt cancellation met with almost no support. The ideal thing would have been for our own Government to have begun by canceling—under wisely thought out conditions, instead of, as we have done, making ourselves secure for collecting it—all our debt to England, provided she would remit debts of European countries under her, and we might have adopted a similar policy towards France and our other creditors east of the Atlantic, provided they would stabilize their currency, forgive their own debtors, and so forth. There is little question in the minds of those most competent to judge that we might thus have inaugurated a new and magnanimous policy which would have not only greatly accelerated the recovery of Europe from its present depression, but that, in the good will and the consequences sure to have accrued therefrom, we should have realized and have taught the world that magnanimity, as well as honesty, is the best policy.

These great ways are also the simplest and easiest ways. Again, had the counsels of the truly great prevailed Germany, Russia, and even Turkey would have been admitted as members of the councils and conferences in which they had a vital interest. This would have enabled them to see eye to eye and to understand each other's viewpoints and interests. It would have mitigated animosities, lessened the rankling sense of injustice, and given all decisions a broader and securer basis of fact. There is always a higher and a lower selfishness, and the higher shades by imperceptible degrees into altruism.

Finally, while we are dealing with ideals and possibilities, let us not forget that want of magnanimity in thought and feeling, which can, when needed, take on cosmic dimensions, has brought on nearly all our world woes. The hope of democracy is education and vastly more of it than we have ever had, and better. The founders of our institutions saw this, but of late we have had no educational statesmanship, and great conceptions of a new and higher order of things here (like those of H. G. Wells in his "Salvaging Civilization") have had hardly an echo of appreciation. We need a new dispensation of religion, and there have been successful efforts toward denominational union; but true religion has on the whole degenerated since the war, as witness the great growth of ritualistic cults, the ignorant and fanatical drive

against evolution—which is God's way in the world—and the perhaps yet more foolish fundamentalism. How the world cries out for a great leader here! But Ghandi is in prison. Progressives and liberals in our pulpits are censured as heretics, when, in fact, the very theme of this article came into the world with Jesus, and his life-teaching and death are the world's greatest illustration of this theme.

After the war Europe and the countries of other continents—if the true spirit of peace had prevailed—would have tended together economically. In fact they have done just the reverse. Tariff walls and customs' barriers were never so high. Never did so many countries adopt the wasteful policy of producing everything themselves and of not allowing imports from others for which they had superior natural facilities for producing. Again, all the world really ought to be open to all people, but this perhaps is the most impossible thing to accomplish now with present restrictions of immigration. This country, for instance, excludes today exactly those it most needs for the intelligent and efficient development of its industries. It is, of course, fatuous now to talk of a wide-open door for labor here, but this door should be certainly more open than it is. C. W. Gould in his "America a Family Matter" is right in insisting that the franchise, which we have been so precipitate in conferring, should be progressively and, in the end, greatly restricted. The labor problem can never be solved until it has really taken on international dimensions, nor can that of immigration until eugenic principles are given their due weight.

If we turn from such idealities to the world of today, it is hard not to grow pessimistic by contrast. Never were there so many or so bitter antagonisms, all the way from the family to international relations, or so much mean, sordid, grasping selfishness. Diseases, crimes, immoralities; conflicts, industrial, social, political and religious; party strife with no great difference of principle, but more bitter and more unsettling in proportion as the spoils of office have increased; over-legislation and flaunting defiance of laws; personal licenses in defiance of the old moralities; orthodoxies, never so exiguous and antiquated, at war with science and free thought; convention, vested rights, and privileges arrayed against extremist radicalism, strange revivals of the crassest spiritistic superstitions of the past that suggest a recrudescence of the dark if not of savage ages; blocs, sections, races, faiths, all pushing for dominance and quick to take advantage of any means for obtaining it; until it seems as if the spirit of the greatest and most ruthless of all wars, unmitigated by

any considerations of mercy or even fair play, was not laid by the Armistice or treaties or conferences, but only split up into multitudinous enmities which have percolated into every sphere of life, while competition in every enterprise is doing its cutthroat worst. This is the spectacle. The go-getters are in the saddle.

Take, *e. g.*, the inter-academic athletic games. Here there used to be a certain courtesy of hosts to visitors and of victors to the vanquished. Now, as a recent article enumerates, insults, brawls and sometimes free-for-all fights between sympathizers of the two teams often follow games, and the win-at-any-price feeling makes these contests too often schools of brutality and trickery, so that little of the spirit of sportsmanship is left. Contrast these with the act of the British tennis player in an international championship game who, with a nearly even score as the game drew near its close and his antagonist made a fluke, deliberately made the same, because he cherished above victory the sportsmanly spirit which always wants the best man to win. This latter is the chief need, as the former is the chief danger of the world today. Much as we need greater intellects we now have far more need of great hearts. We want men who can not only forgive and forget, but can compromise and accept half a loaf if they cannot get a whole one, for in our complex civilization, where every sort of progress must be the resultant of many component forces, the irreconcilables are the true sabotagers who throw wrenches into the machinery.

But if these glimpses into great vistas, and if the ominous symptoms of our age are rightly diagnosed, we are face to face with the final and crucial problem of what to do. Counsels of perfection are easy, but how shall we go about it to found a new church, state, order or dispensation of great deeds?

We answer first not by fluidizing or sweeping away all or even any one of our existing institutions in order to start with a *tabula rasa*, nor even by transforming them. In the whole biological field regeneration is never preceded by destruction. The scores of alluring programs of reformers are at best only palliatives, and their helpfulness is usually at best only transitory.

The simple and solemn fact is that we must begin by turning right about face for a time from all agencies that work from without inward, and review and revise our own personal and especially inner lives, for here alone can be laid the foundations of the new kingdom of magnanimity.

We shall all find that meannesses, duplicities, shameful

cowardice, selfishness and hypocrisy have crept into our souls, and become more or less inveterate there. We shall find that we have inhibited manifold noble impulses that should be set free and given their due deployment. Even if we have done, felt and thought aright, we have never or seldom done so nobly or greatly. I have tried with great but sad increase of self-knowledge, and I know. If you are religious, stay at home from church some Sunday and look yourself over; if a Catholic, go into a retreat and do it. The boy scout is told to do in some way every day some kind act; so let the adult find some magnanimous thing above and beyond duty and then do it, and he will be surprised to find how the deep, old and vast racial soul within him will expand and applaud. If in doubt in a crisis, think how the hero in your favorite novel or drama would act, and of your own noble impulses on leaving the theatre or laying down the novel, drawing thus upon the *muthos* of the race, and turning hothouse good motives into facts and history. Do the ideal thing for once. Golden deeds, like stars, shine far in a naughty world, and make the whole world kin, but it is better not to think of this but only of the *mens conscia sibi magnanimitatus* and the peace that passeth understanding which it gives.

This spirit, which like the Pauline charity begins at home, should then deploy in the family toward wives, parents, children, relatives and servants, and here we shall be surprised to find how they will all respond even to a touch of it. This can save and even transform the family life, never so threatened or so shorn of its normal formative influences.

If you go slowly and surely one step at a time, you will find unexpected and abounding momentum to face the next wider social relations, the club, church, employés, fellow workers, neighborhood, ward, town or city, and put a little ideality into your own citizenship. You will find somewhere a need that never made an appeal, a wrong that a right touch can alleviate, something ripe for reform which had not found its voice, some betterment or social work that you could do or prompt another to undertake, some hygienic or moral clean-up, possibly some outrage of justice or of innocence that should be brought to docket. In making our locality a better place to live in, we may have to defy the craven shopman maxim: "make no enemies," but must, if we would belong to the true knighthood of magnanimity, face not only enemies but danger.

Pestalozzi's "How Gertrude Teaches Her Children" tells of a good mother in a squalid hamlet who regenerated it from the centre of her humble home school, till other towns,

cities and, finally, statesmen and princes came to sit at her feet because here they found the true principle both of government and of human regeneration.

Only after some such apprenticeship has been perhaps prolonged for years will a few of the best be prepared to take up in the same spirit the larger problems of state, nation and mankind, and to do their best to advance at least some section of the world and thus contribute to the betterment of cosmic conditions, also to do something to improve and support leaders in the large program which alone can in time set this planet again on its true course.

Finally, a word as to sanctions and results. As a psychologist of the folk-soul, I believe with the most intense inner assurance that our distracted and, in so many respects, mean and selfish age is precisely now ripe to give a most undreamed of and overwhelming endorsement of almost any and every policy or act of magnanimity. Here are my reasons for this faith:

1. Women have come to a new power, and they have a keener sense for altruism, magnanimity and heroic acts than men. They appreciate the ideal even in politics and applaud it in business. They are more religious than men and magnanimity is the very soul of true piety, while the teachings and sufferings of Jesus are the world's chief paradigm of it.

2. Youth, everywhere coming to new power since the war, know of and always rise to it. The face of the young is turned from the past toward the future. They live in hope of better things. They, most of all, are dissatisfied with the sad and dismal world conditions in which they have been condemned to live by an older generation. They feel that the conduct of their elders in bringing about this condition has been mistaken because it has cheapened their heritage, and they are eager for new and better principles.

3. Our country itself is young, and feels that old-world policies have been proven outgrown by their disastrous results. We have lost much of our old respect for Europe, and not a few of our citizenry who would now stand aloof from her do so because they fear she is decadent and is liable to drag us down in her doom, and this new *de haut en bas* attitude is not without some justification. We have been magnanimous in helping the Allies to win. We saw and suggested the ideal way in the fourteen points. We have a certain largeness of view which wealth and the economic sagacity which goes with it always give, and something of a big brother spirit toward all the European nationalities. We have done big, and ought

to do yet bigger, things. Here democracy is at its best freer and the masses are far more keenly responsive to magnanimity than are the individuals who constitute the *intelligenzia* or the ruling classes. Le Bon, the Calvin of the mob, thought it almost totally depraved. This is as false as was the doctrine of infant damnation. The very mob-soul is just as capable of being swept away by the most exalted sentiments as by base and destructive ones. The gallery in the theatre applauds such things more than do the stalls. Every slum worker can recount magnificent acts of sympathy and self-sacrifice among the very poor for those yet poorer and for the weak and unfortunate. They know all about this. They understand the spirit of Him who said: "If a friend ask thy cloak, give him thy coat also, or if he ask thee to go a mile with him, go twain," as witness the clubs of "Two-Milers" I have somewhere read of.

4. Consciousness rests upon a deeper, larger, older and all-dominating unconscious self, made up of all the accumulated psychic experiences of our heredity back to the horde, the clan, and even the animal herd. This is not thoroughly bestial or vicious, as psychoanalysis at first thought, but is also a vast storehouse of noble, gregarious and even self-immolating impulsions. The voice of all the ages of the past would applaud, and its deepest affirmations are of love, the only thing in the soul stronger than the instinct of self-preservation.

If Confucius were to come back now, with his gospel of simple family and neighborly benevolence between man and man culminating in the golden rule, to our lawgivers and law enforcers; if Buddha with his sublime pity and mercy were to return and prescribe for the low estate of the world today; if a new Moses appeared to lead the world out of moral wilderness in which it is now wandering and almost lost; or, above all, if Jesus could come again and restate his message and re-enact his supreme sacrifice in modern terms, what more and better could they all do than to inaugurate the kingdom of a new superman with a genius for service, a passion for transcending the old moralities and the letter and even the spirit of all our exiguous legalities; revise most of our old tables of values, but transcend them all, realizing all the might that lies in every true self-sacrifice.

In technical psychological terms the world has become extravert. Civilization and its vast and complex institutions have caused an abnormally intense fixation as with a tonic cramp of the attention on the objective world till man is estranged from himself, and only a great introversion can restore him to sanity. Even the devastation of the great

war was not enough to check the Frankenstein monster man had made and compel humanity to take flight from outer to subjective reality, from which alone all great regenerative forces take their rise, and today it looks from every angle as if the world would have to become worse before it can become better. It took generations of hardships culminating in captivities to inwardize the ancient Hebrews and to unseal the fountains of man's inner life and bring at last the new Evangel; and history and private life abound in instances where wreckage of the outer has made man turn to and find the boundless resources that yet exist in his own soul.

What the world, and even the church, most of all needs today is conversion—a new birth—and that can only come from within the depths of man's soul itself, and its mainspring is love which has made nearly everything good and great in history so far, and in which lies the only promise—and potency—capable of transforming men and the future.

THE INTEGRATION OF THE PERSONALITY[1]

By Kimball Young

I

It would be a reiterated commonplace to say we are living in a distraught world. However we may state the present crises, we must agree that the problem is one of adjusting the human being to the world about it. What we so frequently fail to recognize, unless we view the matter objectively, is the curious fact that it is the very environment that man has created for himself which gives him his chiefest concern. Our present environment is a kind of machine-made Juggernaut striding up and down the earth in seven-league boots crushing everything before it, because we do not realize that our own product here fails to appreciate all our deep-laid trends.

There are two phases to our modern problem, one of which may be thought of as sociological, using that term in a broad sense as covering the institutional organizations of society, the play of economic, political, social and religious forces in society; the other may be conceived as psychological and deals with the individual in reference to his environment—his reactions to it and especially his ideas, images, attitudes and methods of dealing with it. In the present paper we shall be occupied principally with the aspect of human nature in reference to itself, to other human beings and to the world in which it moves and has its being. The sociological will only be mentioned as it throws light on man's personality. One should not forget, however, that we can not write either the theory of social causation or the theory of human personality without taking into account both factors: the sociological, often called the cultural, and the psychological.

II

Turning our attention to the foundations of personality, we must look into its biological roots, for man is first and always an animal. The full significance of this biological basis of man is not yet realized outside the technical circles. As a working hypothesis in economics, politics, religion and ethics it is seldom, even yet, given a place along with the cultural aspects. A greatly different orientation toward the

[1]This paper is the substance of a lecture delivered before the summer session at Clark University, July, 1923.

older formulæ of behavior will necessarily take place when this view in accepted. It is part of our purpose to indicate a phase of this new standpoint.

The older anatomy and physiology dealt with the structure and function of the separate organs of the plant or animal. It is only recently that biologists turned their attention to the study of the organism as a whole. Under the lead of such men as Jennings (5), Ritter (13), Herrick (3), and others who found that many phases of animal life could not be stated in terms of bio-chemistry and physics alone, a large number of studies have been made upon the animal as a behaving organism, as a complex whole. Men were forced to recognize, in short, that the mere investigation of the action of parts of the organism left them with an inadequate picture of how the entire animal got on in reference to the specific nature of its environment. All that this meant, of course, was that in the life activities of animals the complete mechanism is bound up together in the process of survival. The separate units, muscle groups, glands, etc., seem to coalesce in the behavior toward some stimulus outside the organism. The study of comparative neurology and comparative behavior showed that the principle called *integration* ran throughout the entire organic world, but especially in the higher forms of animals.

When an animal, bi-symmetrical in form, is studied, it is found that sets of antagonistic muscles operate on either side of the body to bring about movement. These may react either alone or in synchronization with those of the opposite side. It is found further that these muscles are under the control of a central nervous system which, no matter how elementary, controls the behavior of this animal in reference to stimuli, so that it may respond as a whole, harmoniously. For example, a two-eyed free-swimming organism is stimulated by a light which strikes both eyes with equal intensity. The nerves conduct an impulse to the muscles in such a fashion that they co-ordinate to cause the animal to move in a straight line. If the light be stronger on one side than the other, it may move in a circle toward or away from the light, depending upon whether it is positively or negatively heliotropic, that is, attracted toward or away from a light stimulus. In this second case one set of muscles is operating almost entirely alone and the other antagonistic muscles are for the time being shunted out of action,—may be said to be inhibited. Thus integration, the working together of the parts in a whole, is seen on the level of simple co-ordination. Likewise, even here, *inhibition*, the checking or blocking of one set of

muscles, is also possible when the occasion demands. To use the phraseology of an older psychology, in the first instance the two groups of muscles might be said to be *associated* in action together; in the second, one group of muscles may be thought of as *dissociated* in action from the whole functioning.

What is true at the simpler stages of biological life exists on a higher plane with more complex animals. Sherrington, working with mammals, principally dogs, has shown the tremendous importance of the integrative action of the nervous system in the control of the organism (15). The skill in walking, in food-getting, etc., the alternating balance of nervous impulses in the same, the chain stimuli-response relationship involved in such activities as eating, swallowing and digesting, all illustrate the neat balance of the organism in biological survival. Nevertheless, even in the animals, *inhibition* plays a tremendous place. The development of the cerebral cortex, which we know is so important in the development of the higher mental powers, is concerned in part, if not in whole, with blocking the reflex activities of the lower brain centers, allowing the nervous impulses to co-operate together to bring about more complicated behavior (16). In the case of man it is illustrated in the field of skill. At first, the progress in running a maze, tossing balls, playing games is slow and deliberate. There is cramping of the muscles, there is loss of a play because attention is focused too long on one process alone, letting other simultaneous processes, *e. g.*, muscle activities, lapse. Finally, often to our surprise, we find that we are able to make the entire movement, being, however, only aware of it afterwards. Somehow, suddenly the antagonistic muscles, say, of the arm and hands and fingers, operated together in correct alternation so that you made a clean-cut stroke down the alley of the maze, a thing one frequently sees in the psychological laboratory, or one finds that the hand-eye co-ordination one has so long sought in handball seems, of itself, to spring, like Minerva, full-fledged into existence. We know, of course, from careful studies of learning, that a long, preliminary process of weaving the separate elements of the muscular movements under the guiding control of the eye has preceded this perfection. Thus, too, we find that after a period of rest from practice we return to the game or act of skill and surprise ourselves at our decided improvement. James meant just this progress in integration, of knitting into finally balanced wholes the units of behavior, when he remarked that "we learn to skate in summer and to swim in winter."

We recognize, therefore, at the biological levels, tendencies for the organism to be completely oriented to whatever it is doing, as the animal in feeding seems to be absorbed in the task before him. We also find, however, that separate elements in the organism, muscle groups and sense organs, may be involved while the other sets or senses are shunted out. We find, even, that the use of one set of muscles may inhibit another—one cannot at the same time run and play possum in hiding, one cannot at the same time chew and swallow. But the important thing to recall is that, although these separate trends may operate alone, or at separate times, so far as the entire organism is concerned its principal survival possibility is its capacity to attend *in toto* to the situation and, using all its powers, get food, escape danger, catch its prey, seek its mate, fight for its own or its mate's existence, or perform whatever other act the moment demands and its powers make possible.

III

The problem of adaptation of the whole organism, in terms of its entire range of mechanisms, to specific situations is as much a problem of the human being as of the animal. Man, in our own cultural stream during the Christian era, taking his orientation so largely not from Christ and Socrates, but from a neurotic Paul and a psychasthenic Neo-Platonist, St. Augustine, has denied the need of integration of all one's powers and wishes. This is especially true in regard to the sex drives. More recently the industrial age has tended, very decidedly in some instances, to thwart, in the same manner, the full expression of the total organization of man's capacities for responding to the environment (10, 18). The total effect of this has been that man has tried to climb the hill of progress on three cylinders, as it were. Now, just as in a four-cylinder gas engine, there is not only loss of one-fourth of the power when but three cylinders are working, there is actually a retardation upon the other units, an inhibition effect, a drag upon the engine from the dead cylinder. This analogy holds good for man. Not only have we loss of power from incomplete response and use of all capacities, we also have a brake, a check on the power remaining, by the absence of a section of our dynamic forces which is at the time out of commission. There are some who are convinced that this waste of energy is one of the most significant features of our present hectic life, high-strung and over-wrought (11).

In the process of evolution the higher animals and man have developed a series of trends which make for more ade-

quate survival with less cost of energy per unit. In this adaptation which has gone on *pari passu* with evolution, the first noticeable items, aside from the purely vegetative reflexes common to all animals, are the instinctive-emotional reaction patterns which are found serviceable in primitive situations. Man, however, is not dependent upon untrained instincts; he has also developed a potentiality for learning skilled acts, for imagining an action before it occurs and thereby getting set for it, preparing against it. This latter capacity we speak of as intelligence. Intelligence, it must be remembered, operates in the service primarily of the adaptive needs, while the impulse for this adjustment lies in the emotional-instinctive life. Without the drive in life, intellect is listless—one might even say useless.

Moreover, in the evolution of man certain crises, critical moments, have arisen which had to be met and met quickly. Now we are protected against those, but then man had to meet danger from falling, from fire, enemies and natural forces by fighting, fleeing, avoiding or, if possible, pre-arranging for. Also man had to secure food by chasing, by laying traps—one of the early uses of intelligence—and by preparing food for consumption. He felt in himself tremendous impulses toward the opposite sex. This instinct apparently has always mystified man and has given him much material for imagination and dreams, as well as the intensest pleasure and excitement in pursuit and enjoyment of the sexual partner. Man is, furthermore, interested in dominating his fellows and thus possessing power. He has always been interested in looking into objects, prying around in his universe, and in creating things, too, of a physical kind for survival—weapons and tools, and also in relating and creating stories of his adventures, and devising explanations of how he came to be and about his relation to the world outside himself. Modern man, viewing himself deliberately, must realize that these trends persist even today.

Nevertheless it is interesting to know that in early society we find that none of these trends were allowed absolutely free play. Man soon learned that to survive he must control himself in the interests of the social group. A whole gamut of customs, rigid and severe, directed his acts to that end. We find, in addition, that these deep impulses are often in opposition to each other, and, interestingly enough, they do seem to go in pairs. Love, which furnishes the motive to race preservation, also becomes an important element in love of god, in patriotism of country and in loyalty to fellow men. Hatred finds its integration with this by direction toward

the enemy. Thus we love our neighbor, but to follow the precept of Jesus and love our enemy is hard, indeed, and involves a considerable re-vamping of our social personalities. In savage man the personality found its unification between love and hate, through the antagonism toward members of the out-group (17). Our own attitudes are on the same level. Just lately we have had entire nations reveling in an orgy of loving themselves and hating the Hun. The two tendencies go together even in their violence. We also have inclinations to flight from danger, alternating with tendencies to stand our ground and if necessary to fight. We have desires to take the lead, coupled with the ambivalent wishes to sit by, to follow docilely, or to "let George do it." We have tendencies to strike out for ourselves, to be creative, to seek new experience, in travel, science, art, business methods, what not, yet we also have the voice of the herd ever in our ears, bidding us to beware, to conform to the old and well known.

E. B. Holt has formulated the newer view of studying human personality most significantly. He points out that the integration of the organism is always toward some specific object or fact in the environment. The trends which lie in the inherited nature of man as an animal find their expression very largely in a series of wishes. A wish is "a *course of action* which some mechanism" of the body is *set* to carry out, whether it actually does so or not . . . . "The wish is any purpose or project for *a course of action*, whether it is being merely entertained by the mind or is being actually executed" (4). W. I. Thomas, who used the concept of the wish earlier than Holt (both got the notion from Freud), conceives of the wish in a somewhat larger sense as trend which got organized into general mental set in reference to certain survival purposes of life. His schema of wishes for the adult is: (1) the desire for security, for safety, for conservatism; (2) the desire or wish for novelty, for new experience, for breaking away from the *ennui* of the old and staid; (3) the desire for intimate response from others, love life, deep comradeship, and the like; (4) the desire for recognition from the group, the will to power in other words, the desire to dominate the herd[1](19).

[1]Professor Dunlap, in his presidential address before the American Association of Psychologists, in 1922, laid down a theory of social psychology built upon a schema of desires or wishes. His approach is not an improvement on Holt's or Thomas', although there is suggestive material in his paper. Cf: "The Foundations of Social Psychology," *Psych. Rev.*, 1923, 30, 81–102.

In all of us the wishes we have are organized into attitudes. These attitudes are sets or motor tendencies toward some object. The important attitudes arise at points of mal-adjustment, crises, and because crises involve emotions the objects in the situation come to carry emotional significance. That is, objects come to possess value; they set up an emotional response in the person. However, not all attitudes carry emotional freight, although a great many of those concerned in social behavior do. The wish in the concrete form of social attitude is organized around values. To the man who worships a fetish, the object, be it rabbit's foot or cross, is a powerful stimulus in setting off specific responses. These wishes with their concrete attitudes form the background of personality. In fact we may tentatively define personality as just that combination of attitudes, ideas and physical features which we recognize either in ourselves or others as the dominant force in our behavior. Character may be thought of as a static side to personality and to include a number of traits which others mark in us, structurally. Personality is the more dynamic concept. When, therefore, we write of an integrated personality, we mean one which is organized around some set of facts or specific aspects of the environment, around some values, if you will, which enlist the entire series of mechanisms. All the trends, wishes or attitudes move together toward the end laid down, be it high or low, be it determined alone by the merest exigencies of the environment or be it self-determined by the individual. When we speak of the integrity of a person we mean this synthesis of trends. The elaboration of this notion is the purpose of the balance of the present paper. Let us turn to the manner in which these trends get organized and the manner of their functioning.

The fundamental thing about a baby is that its wishes are rudimentary and rather completely fulfilled. Gradually its dawning consciousness realizes that there are many things in the world which it can not have by crying for them. It comes to distinguish between the animate and inanimate world. Crying at crib or chair brings no results; crying at mother or nurse does, even if the result is a good spanking. The child learns to control his muscles and, on the basis of visual, auditory and kinesthetic sensations, largely, comes to realize that he has a body of his own. Later, with the development of imagination and language, his sense of SELF and individuality become complete.

The trends we have mentioned above are the driving forces of his wants. But not always are these wants satisfied, that is,

not always is the individual adapted to his environment. The child soon begins a process, all important for his later life, of substitution in securing satisfactions. Certain acts and images come to intervene between the wishes and the response. One of the earliest of these is the sucking of the thumb in compensation for nursing. The pacifier is nothing else, of course, than an artificial thumb and is apt to be quite as significant in the individual's development. Along with this growing sense of the use of substitutes in the world, the child learns by the method of conditioned response the meaning of actions and objects. He comes to realize that things and actions stand for other things and other acts. Thus the bell rung promptly at a stated time may mean feeding by the nurse, the presence of a bathtub may set up vigorous efforts toward it, or, later, images of taking a bath. As imagination grows and with it language, the child comes to have names for objects and things, and actions not present to sense may be talked about, imagined and re-lived. So, too, the dream of the child is a means of wish-fulfillment. Thus a trend which is denied complete satiety, like hunger, is satisfied when the dream leads the child in imagination to the jam pot. Or the child may have been denied companions by over-anxious and snobbish parents, or denied normal affection by cold and hard ones, and the child dreams of playmates or of fondling a parent. Or he may in his play compensate for lack of playmates by talking to himself, and for lack of affection by loving his doll.

Now these substitutes for direct response to stimuli are all-important. Certainly playing the rôle of others in make-believe play is very significant in making the child sympathetic and human in his social relations.

However, as the child grows up he comes more and more into conflict with society. He finds that his group of elders have laid down rules which he must follow. These are often irksome, as in the boy who, raised in the freedom of a pioneer country, cannot at first understand the "Verboten" signs which decorate the city parks and the private grounds of thickly settled centers, and may come into conflict with the police by his over-stepping them.

The difficulties of adjustment, therefore, which society puts up to us must be met in several ways. The situation and the reaction to it not being immediate and reflex, imagination and language have come in to stand in the middle ground between environment and organism's response to it. We have consequently the growing importance of the mind, of the thinking aspect of the organism. To define the different ways in which we get ready to meet this external world, the psychoanalysts

have invented the terms: *realistic, directed thinking* as contrasted with *artistic, unreal, fanciful thinking*. Both of these lie in the realm of the imagination, one is constructive, useful, and ends in adjustment that is satisfactory; the other is wasteful, and ends in mal-adjustment. The former allows us to sublimate our raw desires, to find outlets in socially acceptable ways, as witnessed in the woman's interest in child-study or orphanages, where she herself has been denied the privilege of motherhood. Here, too, we find the creative activity of poet or artist who produces a piece of work for all mankind to enjoy. Here, too, we find the scientist or engineer who, faced by the problem of solving an experiment or of building a bridge, conceives of plans and principles of mechanics which allow him to solve his difficulty.

On the other side, we find the person who daydreams his solutions but never accomplishes anything. The castles in Spain remain just that and, though satisfying to him, they are socially useless and end perhaps in making the person quite unprepared to meet the real world. Much of this unreal thinking is concerned with the imagining of words and symbols which in normal life may have meaning in reference to realities, but which here take on significance for themselves alone. There persists a deal of this sort of thing in modern magic—card reading, palmistry, astrology and the mumbo jumbo of our present-day medicine men.

Society provides, through the terms SINFUL, WICKED, NASTY, IMMORAL, categories in which the individual may place those actions and thoughts not socially acceptable. These may, and do, break out again in dreams, fantasies, in wit, in smutty narratives, in all kinds of symbolism. In connection with these categories we have an elaborate set of codes and principles as to what is RIGHT, VIRTUOUS, GOOD, ACCEPTABLE. In the treatment of persons thought divergent from the codes of the group, gossip plays an important part. The present interest in divorce cases, bootlegging, sexual crimes, and the host of personal indiscretions to which the newspaper panders are expressions of this. The newspaper is nothing but a form of organized gossip. In this field, too, we have the Mrs. Bogarts of Main Street satisfying their own unconscious wishes by the ambivalent trends: accusing others and mouthing the clandestine behavior of others.

Very frequently the deep-seated impulses which are socially not acceptable in their raw form are suppressed, instead of integrated by sublimation and use on higher planes, and we compensate for their suppression by inflicting punishments on others who may normally be able to indulge these impulses

without damage to themselves. Thus, the prohibitionist who insists upon abolishing all liquor because he himself is terribly tempted by it or because he cannot control himself in the use of it. Or in reference to tobacco, the following stanza illustrates the point:

"I'll never use tobacco, it is a filthy weed.
I'll never put it in my mouth," said little Robert Reed.

It is clear, as Martin says, that Robert is obsessed with the temptation to use tobacco and would universalize his own moral dilemma for everyone by tabooing its use (7). After the code has been put together (actually during the making of it) rationalization in the name of virtue, religion, patriotism, good health or other socially acceptable formulæ is given out as the motive.

Again, the suppressed wishes are dissociated from the normal life, or else indulged in surreptitiously, and the individual, in the latter case, is torn between two poles and his energy is wasted and his life even morbid. The phenomenon of lack of integration is so closely bound up with dissociation that we must mention this latter mechanism in its relation to the individual's development.

Dissociation is a method by which the personality utilizes one part of the organism independently of the antagonistic trends of personality. It is frankly, at times, invaluable for survival. It is only a question as to how adequate the personality is that "gets by" through recourse to such means. Ordinarily it implies a division of our powers (trends) and hence wastage and inefficiency.

It is obvious that, although the organism operates as a whole in food getting, mate seeking, playing, creating and all types of action which demand full attention and complete power, the units of behavior involved are plural. For instance, in food getting, separate sets of muscles, legs, arms, torso, hand, mouth, etc., all come into play, not all at once, true enough, but either simultaneously or in sequence as the act is completed. We also noted above that some actions, like chewing, actually inhibit others, like swallowing. So, too, one cannot at the same time hide and fight, submit and master. We also discover that when the whole attention and muscle power of the system is not demanded, certain acts may take place alongside of, discrete from, the main trend of attention. Thus most of us have found ourselves, during a lull in a conversation, twisting our watch chain, or handkerchief, or, if pencil be at hand, scribbling apparently nonsense

words or pictures on paper, backs of books or other surface. For the most part we are not conscious of doing these things. Nevertheless the actions may have significance in the take-up of unused nervous energy or in the habituation to a type of automatic side-response which keeps up for the moment balanced, just as a pacifier keeps a baby at temporary adjustment to his world[1]. These automatic actions are, by and large, actually outside any conscious controls. You recall the familiar story of the two schoolboys, intense rivals for first honors in spelling. One boy always nosed out ahead of the other in a tight contest, which irritated the second boy, making him restless and increasingly desirous of victory. One day in a close spelling match in which all others but these contestants had been eliminated, boy number two noticed that his rival always took hold of the top button on his waistcoat whenever he was confronted with the spelling of a difficult word. Acting on the idea which arose at the time, the second youngster, just before the occasion of the next match, snipped the said button from the other's coat, and, true to prediction, when the hard word, which was to decide supremacy, came, the first boy, not finding, habitually, his button to twist while the image of the word to be spelled developed, became confused and lost the contest.

This phenomenon of dissociation runs the gamut from such simple forms through true automatic writing where alleged messages from spirits, the dead, and the devil are supposed to be given, through mild types of hysteric paralysis, amnesias, somnambulism, fugues and multiple personalities. The most famous case of the latter is Morton Prince's case of Miss Beauchamp, described in the book, "The Dissociation of a Personality."

The classic case of Irene, the hysteric girl studied by Janet, the French psychiatrist, is also of interest. Here we have complete dissociation, loss of memory for the death of the mother, but the return of the whole incident in a dissociated state, when the girl lived over again the horrible details of her mother's death. Following this trance-like condition, Irene would return to normal personality with absolutely no memory of her mother's death, no emotion at all about her mother and no capacity for telling anything about her dissociated states.

Too often we do not appreciate the importance of these extreme cases from abnormal psychology which reveal to us mechanisms occurring in milder forms in many conflicts (20).

[1]There may be a wider significance to such automatic performances than those implied. The Freudian literature discusses the phenomenon.

IV

The thing to be emphasized is that the mechanism of dissociation takes a common form, especially in a society where the divergent trends of interests and values are very marked. Literature and philosophy have long recognized, as has common sense, that people react differently under varying situations. The man at play is not the same as the man at his professional work; the man in his intimate contacts with friends reveals himself and conducts himself differently than among strangers. Thus the stimuli, the situations, family, business, pleasure, church or state, set, in part, the pattern for your behavior. By analogy we may say that one cannot at the same time attend to his worship and perform his functions as a part of the economic order, any more than one can chew and swallow at the same time, or the free-swimming organism of our first example can at the same time move to the right and to the left of the bright light. In terms of the social organization, the institutions and their techniques, man has had to develop specialization and arrange in his habits divergent ways of meeting the demands made upon him for survival. In a crude way, then, dissociation, in the form of specialization in behavior is necessary.

The common situations to which a man has to respond are roughly classified: the family, the state with its important adjunct, education, the church, the business-industrial order, cultural contributions of the past, leisure time occupations and the whole gamut of social standards. Under these rubrics are dozens of subdivisions and great overlapping. So long as the personality tendencies involved may keep house together, even though there are special times and places for the behavior in reference to these separate situations, all is well and good. It is when the individual finds himself in conflict with himself over his behavior in these different directions that trouble ensues. It is exactly the fact that these interests lead men in such decidedly divergent ways, appeal to such one-sided phases of the deeper trends in man, that conflict arises. Here, then, is the crux of our problem!

Man's trends are organized in terms of institutions into attitudes and methods of reaction, but we find the individual ill at ease, in worry, in conflict because those trends demanded by some of codes are not those demanded by others. Man today finds himself forced into a sort of compartmentalized life, and this disintegrates him from the complete response which is essential to full living. Although the behavior of a man in reference to the church is different from his action in business or in reference to the teachings of science, nevertheless

it is his whole organism that reacts to the separate situations, be they business deals, religious principles and rites, or intellectual assent to evolution. The trouble arises in that the conflict, conscious or unconscious, is between the attitudes, the trends behind the business ethics and the trends brought into play in religious experience and Christian ethics, which are not lost when the individual is reacting to former.

Let me take an example from the family. There is, no doubt, a serious problem involved in the question of moral standards in sex. Our Western family life has been built around monogamy, and this system of marriage is considered a value. Around it the church and state have thrown not only legalistic protection but an enormous amount of emotional weighting. Yet, modern industrial life and loss of religion are said to be destroying the family. Certainly divorce is on the increase, and mere laws to stop the frequency of divorce are granted quite inconsequential in remedying the underlying problem of the sexes. Moreover, the existence of prostitution, either formally legalized as heretofore, or clandestine and under cover as today has continued all through the monogamous period. This raises a very serious question as to the possible sex differences and differences in trends of men and women which make the male polygamous and the female monogamous. Certainly there is no more difficult social problem than the conflict between the codes of society which demand monogamy, and these trends and habits in the male section of our population which find release from the same by clandestine love, perversions, or, resisting these, end in neuroses. It is not here a question, really, of trying to settle out of hand the problem as to whether men and women are here fundamentally different; it is really a matter of looking carefully at the facts, observing the type of social taboo that is put upon the sexes and the inefficient way in which the individual member of society has to adjust to the social code.

One does not need to confine himself, as the Freudians do, to the sexual field for pertinent examples of conflict. Wide acquaintance with human nature and modern social problems ought to dispel the fantasy that the sexual is the entire basis of personality difficulties (8).

There is clearly a decided difference between the ethics taught in Christianity and the folk ways and *mores* of modern commercialism. There is no place where rationalization is better illustrated than here. One has but to read a book like "Babbitt" for an excellent picture of the type of narrow-gauged business man of the day with his petty defense mechanisms and unsuccessful escapes from reality. Tons of books

have been written upon the kinship of religion and business. Yet our Christian ethics teaches us honesty, love, charity, to live and let live, to do unto others as we would be done by. Still most of us accept the homely dictum of David Harum in reference to the Golden Rule and "do them fust." We can hardly expect to operate on true Christian principles and at the same time indulge in the cutthroat competition, the grab-and-hold methods of our present system, without coming into conflict with ourselves. The only way we escape this dilemma is by shutting off our minds into water-tight sections, one for business, one for religion. We escape by living lives split wide open, consciously or unconsciously, because compartmentalized living is only a myth of the conscious mind. We twist the Biblical phrase, to not let the right hand know what the left hand does by using our right hand to filch our brother's pocket in business for six days a week, while on Sunday, with the left hand, we dole out charity on the church plate. Rich men sometimes build beautiful churches or found orphanages as compensations for their consciences, *i.e.*, their conflicts.

Furthermore, resort is had to given out rationalized codes of conduct or abstract principles to explain our motives. This is exampled in the employer's cry of Bolshevism against the legitimate demands of a labor union on strike, or the cry of capitalism on the part of the socialist when the economic system demands a revision of labor costs, as in periods of depression.

Likewise the contest between the conservatives and the liberals in the modern church over science, especially over the theory of evolution, illustrates the same problem. Taught the story of Adam and Eve, the story of Creation, of reverence for the Bible as a divine book, the whole gamut of beliefs about man's place and destiny, one coming into knowledge of modern science, especially biology, anthropology, psychology and sociology can scarcely escape a conflict. It is in recognition of this trouble that the timid souls like Mr. Bryan and his ilk, the country over, clamor for suppression of science teaching in the schools, lest it destroy the faith, the old ways of thinking about life and its meaning, in the rising generation.

One common thing for prominent business men, statesmen and scientists to do is to assert and re-assert that science and religion are not in conflict. They are in the common sense of the term, and the warfare of science and what the popular man conceives of as religion will go on for many generations. It is probably true that a scientific philosophy will also find a place for the religious experiences of man; it is hard to see

how it can ignore doing so. Still, as religion is understood and officially constituted today, science constitutes a radically different outlook. It is meaningless to the layman to draw distinctions between theology and religion, as the expert may and should. Therefore, to the man who feels this struggle in himself, the statement of a prominent statesman or scientist that science does not conflict with religion sounds absurd.

Space forbids going into the question of this sort of break-up of personality. We have all seen it. The innocent, faithful boy from home, thrown into the maelstrom of science teaching in college, wrecking himself and dissipating his energy in an attempt to solve the unsolvable, the fight between the religious superstitions of his past and the facts and theories of modern science. What is needed, of course, is re-orientation, but it is seldom forthcoming.

The same sort of dissociation exists between those ideas and attitudes in us which make for world-wide sympathy and understanding and the early teaching which holds us bound to the nationalistic state. Internationalism as an attitude is demanded of us from the fields of banking, trade, commerce, industry, travel, science and art. Yet our attachments are held by tradition to the geographical unit called the nation. We surround ourselves with patriotic shibboleths, codes, rituals—stereotyped and unreal, but important to protect us from the conflict we ourselves feel. These escapes from reality would be ridiculous if they were not so pathetic. Much of our rabid treatment of the I. W. W. and the syndicalist is because we feel in ourselves the force of their ideas and doctrines, and to protect ourselves we resort to the primitive, unconscious method of punishment, injury, imprisonment, banishment. Of course, we realize that never will this method solve our problem, that internationalism, of some form, is in the air and in forces outside our control. Instead of meeting the I. W. W. with facts, cold arguments, investigation and co-operation, we grow angry, throw them into jail and wreak our vengeance, the vengeance against ourselves incidentally, on their bodies. In this treatment, moreover, we feel ourselves virtuous, Christian and pure. Man has always satisfied his own behavior to himself in just that way. Somehow the persons who burned the witches at Salem felt called of God to do, so, too, the mob that tears a Negro or an I. W. W. to pieces, or the police officers who inflict the inquisition and horror of the third degree, feel peculiarly righteous.

One could go on, the examples suffice. One could add the conflict between creative desires and the curse of the machine age, of the conflict between drinking habits and the pose of

belief in the Volstead Act, the conflict between tendencies to be unique and free and the tendency to listen to the group demands in matters of art, methods of education and even one's leisure time occupations.

V

The work of Ritter, Herrick, Jennings, Sherrington and their colleagues has indicated the place of integration as a principle in animal behavior. The recent studies in learning by Peterson (12) and others have shown the importance of much the same principle in habit formation, even those of the highest sort. We have seen that man has divergent trends and that these come into collision with each other, ending in day-dreaming, wasted effort, cruelty, compartmentalized lives, and other escapes from reality-stereotyped thinking, rationalizations and anxiety. For the educator, the sociologist, the publicist, for all those interested in the solution of this inefficient living, the difficulty lies in the remedy for it all. The principle at hand is one of using the full scope of our trends and powers to our best advantage. We may lay down certain features, at least tentatively, which should guide us:

(1) We must bear in mind man's capacity for reconstructing his world in imagination. The ability for substitute response, for language and symbol help him to adjust. Certainly he must not let this carry him away into realms of fantasy, away from the external reality—stern and unyielding—which must be met. In fact, the reality must at all times be given the first place as setting our problem of adjustment and in great measure stipulating the method of solving the difficulty, for behavior is always in reference to, *toward*, some specific feature of the situation.

We have, therefore, an objective world and to meet it an organism that can back up, wait, turn about, and follow leads in imagination before actually indulging in the full motor acts. By playing the rôle of an actor in various parts, he comes, through his intelligence, to select and discriminate which feature of the object or fact to follow and which to avoid. The very principle which Mead has shown so important in rise of the self is of use in adulthood in the foresight, in the looking ahead in imagination, which the adult may use in solving a dilemma (9). For brevity we may say there are three phases to the problem of human adjustment:

OBJECT (Situation)...SUBJECT (Organism)...ACT (Response)
(Stimulus) (Idea, Attitude, Affection)
(Behavior—conduct)

In a crude way this tri-partite division corresponds to the sensory, the central and motor sides of the reflex arc. The situation sets the problem; the organism, through idea, attitude and affective-coloring, re-orients itself to the situation and finally solves its problem by behavior. The importance of the central—the re-organizing—feature of the organism is apt to be neglected. Herein lies the significance of intelligence in conduct. And if the intellect is unable to cope with the reality, the adjustment is apt to be incomplete.

(2) Professor Burnham, in discussing the essentials of a schema of education, stipulates three necessary factors: (a) that every pupil or student have a task, an objective, a project, a target to aim at; (b) that there must be a plan, a technique for attaining this end; and (c) that there must be freedom, initiative, to carry this plan to completion (1). This formula is akin to the one which we are formulating here. We require, as Holt says, "a course of action (behavior) which enlists *all* of the capacities of the organism...(and).... The more integrated behavior is harmonious and consistent behavior toward a larger and more comprehensive situation...." (Moreover) "freedom, like virtue, comes through discrimination, *i.e.*, wisdom. The person in whom there are no suppressions, in whom the process of discrimination and integration has gone on successfully, throws his whole force into whatever he does; he does it without constraint" (4).

We noted above the conflict of various personality tendencies and couched them in sociological terms. We saw that too frequently today those attitudes which revolve around business and religion are in conflict (unconscious to many people, but all the more severely so). Also that the trends developed by early theological training come into conflict with those taught in modern biological and sociological sciences. That there are deep-seated conflicts in the sphere of the sex life. Further that between the trends which lead us to a place in an international schema of the social-economic-political world and those trends which, looking to immediate security, incline us to narrow nationalism exists a serious handicap to facing the realities in our modern world problems. The difficulties are evident. The remedy is more obscure.

One frequent method of escaping the need of bringing the divergent trends together is to seek ever new stimuli in the external, material universe. Thus we attempt to still the voice of the Self which calls us to take account of our conflict and to end it. In the human being, the unconscious as well as the conscious life strives for completeness of response. We ignore this call and seek in the ever-expanding world about us our

compensations, our solutions. These do not come. Man's environment—industrial and political and educational especially—which he has made for himself is constantly expanding. There are novel stimuli and tastes to be satisfied on all sides. We rush from one pleasure to another, from one science to another, from one religion to another. We go in for travel, which Emerson called a "fool's paradise." Communication and education bring us the whole world of the past and present to our feet, but we do not better control ourselves or learn the use of our powers in harmony. We are caught in a centrifugal swirl, as Professor Patrick puts it, and the constant beating of violent stimuli upon us makes us dizzy and discontented (11). We fail to find complete response or calm, wholehearted endeavor. We need not a world made perfect where an angelic chorus would lull us into a Nirvanaian unconsciousness. What we do need is a stock taking, personality-inventory, a turning inward for a little while to get our bearings and then driving ahead, taking into account our conflict by integrating our life to an objective through a sensible plan involving freedom of initiative on our own part.

This over-externalization of the modern life is, then, nothing but a type of escape from ourselves. As Jung puts it, the world today is too much extra-verted and he would have us consider the importance of a balance between his intraverted types and their opposites (6). This escape from one's self is illustrated, furthermore, in the frequent case where sorrow, a financial blow, a lost love comes to one. Instead of facing the reality of such a situation and re-orienting one's life on a new level, there is an attempt to put the images and feelings "out of the mind," through an appeal to a round of parties, dances, drinking bouts, drugs, sexual indiscretions, even suicide, anything immediately at hand. This is no adequate manner, as every psychiatrist knows. One simply imagines that he escapes himself. The repressed or avoided images and trends persist, rob us of energy and break out in serious maladies later, or else lead to living upon a very inefficient, dissociated, impulsive plane. In such cases one must come, with Kipling, to be able to see the things one cared for "broken" and yet not care "too much." Above all else one must learn to get one's orientation from the inside. That is the pole around which the personality must revolve.

> "To thine own self be true,
> And it will follow, as the night the day,
> Thou canst not then be false to any man."

The Greek civilization in many, many ways had a distinct advantage over our own in its emphasis upon temperance, calm and a frank recognition of the use of all the desires in moderation. Professor Sherman has recently expressed an appreciation of this principle of integration. He realizes that the fundamental malady of the American personality is its lack of integration, its repression and consequent disestablishment. He writes:

> What they (the younger generation today) crave is a binding generalization of philosophy, or religion, or morals, which will give direction and purpose, which will give channel and speed, to the languid, diffusive drift of their lives. The suppressed desire which causes their unhappiness is a suppressed desire for a good life, for the perfection of their human possibilities. The average unreflective man does not always know that this is, in fact, his malady. . . . But what the innermost law of his being demands, what his human nature craves, is something good and great that he can do with his heart and mind and body. He craves the active peace of surrender and devotion to some things greater than himself. Surrender to anything less means the degradation and humiliation of his spirit (14).

Professor Sherman makes religion, broadly interpreted "as that which, in the depths of his heart, a man really believes desirable and praiseworthy," the key to his integrative principle. Whether we agree to call this "religion" is beside the point. The essential point is that we need a core around which the entire personality may grow.

The place which education must play in this integration is large. It must take account of the need for well-rounded lives and personally satisfying effort. The educational objectives most commonly held may be thought of under three categories:

(1) The oldest and most persistent, which looks at education as the transmission of traditions and codes of conduct of the past to the rising generation. This also would include instruction in the techniques of the past for food-getting and survival generally.

(2) That which views education as a method of training the student to think for himself, to master the new realms of science and art, from the standpoint of specialization in some field where he may be technical expert or a scientist advancing the field of knowledge. Too often this aim is put forth by those completely wrapped up in the material culture of the day and over-impressed by the significance of the industrial revolution. The idea is related in its history to the rise of the idea of progress in the Western mind.

(3) That aim which makes the above two subordinate to the development of personality. This means making it free, self-initiative and growing. The values here are not

those often narrowly conceived as "moral education." Much of the education under this third rubric would be amoral or super-moral. The principal purpose would be a consideration of human capacities finding satisfactions in social contacts, individualized functions and creativeness. The social standards would operate to prevent undue injury to other social beings, in fact, an educative process which looked to the integration of personality would, after all, be highly social. It would not mean the expression of the raw trends in man; it would recognize the place of the strictly biological pleasures of the human body, true enough, but it would find its highest fruitage where the trends and their wishes found expression in art and science, food-getting techniques, religion,—all cooperating together toward a common goal.

This educational objective would avoid all tendencies to make man mediocre beyond that demanded for social control, which is not much. It would put the social premium upon divergence and novelty, not for their own sakes, but because they offer infinite variety of aims for the personalities in a social group. The moral standards would be determined by the objects and facts sought out and men would be measured by other men by the relative height of their attainments when compared to the height of their aspirations. The objective reality would keep the person oriented to his realities, but this would not mean the realities found alone in the material civilization of today. The world of idea, image, and their expression in creative art and science and technique are also important. The danger lies when we come to believe that reality exists only in the one dimension of material goods.

One perceives that the principles laid down of old by Confucius, in part by Buddha, certainly by Socrates and Christ, were these which we are demanding. It is the Good Life, the ideal, the aim which we emphasize. Only we must guard ourselves against letting this ideal become detached from the real (the very word "ideal" is unfortunate for the sense meant here). Morals become, for one so oriented, a stage in a process of human evolution, not immutable principles (secondary rationalizations). Conduct is controlled by intelligence, backed by deep-seated drives, which finds in wisdom the important factor for right adjustment (2).

So long as education is concerned with instilling moralistic codes and mere techniques into people, it will fail to develop the highest personalities, for here the orientation is not one's own but another's. So, too, if the objective emphasizes alone the training "to think," it is apt to be divorced from the

social milieu and to end in high specialization with a sort of disruption because one feels no responsibility to another.[1] We are caught too much in the matrix of this second aim with our scientific specialization and the craving for commercial success.

It is only when the first two become a part of a larger scheme, which attempts to relate the entire series of trends of the person into a whole, that integration takes place. We must recall that man is egotistic, desires fellowship with others, is creative, has trends to reverence, desires new experience, is pugnacious as well as docile, likes power over others, yet enjoys domination too. The organization of the divergent trends is possible when one has wisdom, when one's ethical attitudes in the church and business harmonize, when pugnacity finds its outlet in a struggle against ignorance, disease and death, when power over others is the power of a Socrates or a Christ over his fellows, not the power of a Borgia or a Catherine de Medici.

In conclusion, one notes how we constantly return to the ancient. This third principle, as we have indicated, was old even in Socrates' day, yet it springs eternal in the breast of the best thinkers of today. It only shows our debt to the past; it signifies the common patterns of man's life everywhere; above all else it indicates how human nature's ruminations about its self reveal the eternal verities of the importance of complete response, of wholeness in action, but in increasingly more significant forms.

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RESTORING JOSEPH NEEF

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It is customary in histories of education to dismiss Joseph Neef with a scant mention, or at most with a paragraph. Probably he deserves no more in any well-balanced and short treatment of the forces which have made American schools. He was, apparently, not highly successful as a teacher at any one of the numerous points at which he temporarily established himself; he was erratic and unconventional in his speech, his views and his conduct, so that he failed to commend himself to the solid leaders of American opinion; and he arrived before the United States had developed a general educational consciousness and just at the period, for him unfortunate, when the Lancasterian schools were beginning to ride their flood tide of prosperity. Neef at least deserves the credit which belongs to one who happened to be first in a movement which later became so preponderant that it completely overshadowed the pioneer. He, first in America, attempted to establish a school upon the plan of Pestalozzi. Although he may not be greatly significant, it appears from a recent article in the Pedagogical Seminary that he was a more considerable force than historians have thought.

In the June issue (1923) of this journal an acute article by J. W. Keller exhibited the debt of Warren Colburn, and through him of American arithmetic-teaching, to Neef's "Sketch of a Plan of Education." Some other facts, which so far as I know have never appeared in the professional journals and books, though of little weight beside the contribution of Mr. Keller, seem to me not without considerable interest.

In the summer of 1810 three younger brothers of the Allen Trimble who later became twice governor of Ohio, were seen to start out from the southwestern part of that state on a journey of five hundred miles to attend Neef's school at the Falls of the Schuylkill, Philadelphia. The boys, aged nineteen, fifteen and nine, respectively, traveled in an open vehicle, strongly constructed as it needed to be for the rough wilderness and mountain roads which lay between their home and their

destination. Perhaps not many of Neef's pupils came such a distance. The school was just entering upon its second year, but evidently it was becoming known on the very frontier.

William Trimble, the oldest of the brothers, stayed only one year and then went to Judge Story, at Litchfield, Connecticut, to study law. Carey and John, the two younger, remained longer. In a letter dated from the Falls of the Schuylkill in 1911, Carey, writing to William about his life-plans, said: "It may sound louder to be a doctor, but I have about decided to be a schoolmaster. The school here is flourishing, thirty-one pupils. The system is approved by the most literary people. Governor Clairborn has promised to lay a bill before the Legislature of Louisiana, to send ten boys of good capacity at the expense of the State and have them educated as teachers for that country. If similar plans were adopted by the several states of the Union, it would be a means of establishing a system that would be of infinite importance. If I have it in my power, I shall establish a school in the Western country on the same principles. It will be a great pleasure to help some of my hardy countrymen up the hill of Science."[1]

The War of 1812 spoiled these Pestalozzian schemes; to it must be charged also a portion of Neef's own ill success. Carey Trimble, who was surely as enthusiastic about education as a youth of sixteen ought to be, entered the army as a lieutenant. He was captured at the surrender of Fort Niagara in 1814; was exchanged; and died at an early age. William became a Major and later a Colonel. He was wounded in the assault on Fort Erie, but recovered. He served with Jackson in the Florida Campaign of 1817 when St. Marks and Pensacola were captured. Upon his return to Ohio, he was elected to the United States Senate, dying before the completion of his term.

Ever since Professor Will S. Monroe published his "Pestalozzian Movement in the United States," it has been generally known that Neef, after the removal of his school to the country near Philadelphia, had David G. Farragut, later the famous admiral, for a pupil. That the Trimble brothers, who attended the school at its earlier location, were eager in the fight against the British might be taken as an indication that Neef, the old Napoleonic soldier, did not try to dampen their military ardor, the more particularly, perhaps, because they fought against the enemy of France.

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[1] Ohio Arachæological and Historical Publications, Volume 14, Page 229.

It has been said that Governor Worthington, of Ohio, was the earliest important public man in the United States to propose an institution very like a state normal school. He made this proposal in his annual message of 1817. Governor Clairborn, of Louisiana, must apparently be included in the remarkably long list of able early state executives who saw the need of vigorous measures in public education.

That the little school at the Falls of the Schuylkill was known on the frontier at the North and the South seems to be an interesting addition to our scanty knowledge of the American career of this French Pestalozzian.

BOOK NOTES

Volkserziehung. Eine Erneuerung der Erziehungswissenschaft in Umrissen. By Dr. W. A. Lay. Ehlermann, Dresden, 1922. 223 p., 5 figures, 1 table.

One of the resultant blessings of the great plethora of educational literature now apparently being printed with accelerating rapidity throughout the world is that every once in so often a veritable jewel of genuine value is offered to the public. Were it not for the spasmodic arrivals of these thought-provoking gems, reading on the whole would be quite a dry and discourageable affair. "Volkserziehung," by Dr. W. A. Lay, is one of those rare treasures. It is not merely theoretical, but also practical. It not only pleases, but it inspires. An indefatigable and undiscourageable pursuer of truth, Lay has been characterized by E. Burger as being the founder of scientific experimental education and as representing the first educator to utilize the method of scientific research in education embracing hypothesis, experiment, and verification in practice. (Cf. "Die experimentelle Paedagogik in ihrer Entwicklung zur neudeutschen Paedagogik," p. 94.) Quite regardless of this statement and its historical significance, we must concede that Lay is today one of the most radiant luminaries in experimental education. Representing as he does the didactical rather than the laboratory protagonists of experimental investigators, Lay believes in conducting educational experiments under normal classroom conditions.

In expounding the necessity for writing his new book, Lay sounds a tremendous tocsin of revolt. Materialism, intellectualism, and individualism are the three evils which dominate German education. The reviewer might add right here that these evils hardly confine themselves to German education, but to a greater or lesser extent are characteristic of most modern educational systems. To eradicate these evils Lay states there must be a spiritual renaissance, and this is to be realized only through a reformed education. Lay builds upon the biological teachings of Moebius. In a brief sketch he outlines for us what we have arbitrarily translated as *biocommunal education* (*Lebensgemeindliche Erziehung*). Education is designated as being the guidance of the development of bodily and mental dispositions, of activities and their corresponding organs, all of which is to lead to a unified, harmonious personality. Man is to be regarded in a scientific as well as in a cultural sense. His existence is to be evaluated according to purpose as well as according to cause. Bearing these points in mind, educators have for their educational goal the direction of mental and bodily development based upon a scientific as well as a cultural standpoint.

Undoubtedly Lay is influenced to some extent by the two South German philosophers Rickert and Windelmann. This seems especially true when he demands a distinction between knowledge and value; and when he sees in religion the means of achieving world unity.

Lay's treatise might be epitomized in his own terse phrase: "Complete personality in complete biocommunity." Biocommunity he defines as the unified interrelationships existing between man and his natural and social environment, which to the writer seems rather broad and all-embracing in scope.

Among his German confrères Dr. Lay has long been known as a prominent apostle of the doing-school. (Cf. "Die Tatschule," 2nd ed., 1921

Osterwieck.) In lieu of the ordinary book-school, Lay demands a doing-school which he designates as a *Tatschule*. (Most German educators of today employ the word *Arbeitsschule* rather than *Tatschule*.) Learning in this school is to be based upon the biological and psychological unity of observation or impression, intellection or mental assimilation (*geistige Verarbeitung*), and expression. The co-ordination of these three elements characterizes action or doing.

True education according to Lay must be national education. Emphasis upon the mother tongue, upon native folklore, and upon religion as a national institution is therefore quite natural. On the other hand, a deprecation of a too intensive study of foreign languages, modern as well as classical, is also to be expected. This attack upon the study of foreign languages is probably more directly applicable to Germany than to America.

It seems almost anomalous that a scientist with such strong biological tendencies and prejudices should reject Darwinism; yet this is precisely what Lay does.

When Lay demands that the science of education should evolve its own independent methods of investigation, that it should not be a mere ramification of other sciences, he is in very definite opposition to Herbart. The same truth is applicable to Lay's treatment of the will and imagination.

Rather salutary is Lay's suggestion that all parents should be taught the fundamental principles of education. Such teaching would undoubtedly foster greater co-operation between parent and school.

Our Normal-school teachers and other teachers of education should derive some profit from Lay's words regarding the education of teachers. The teacher of education must possess the attributes of the educator in a greater degree than any other teacher. He should have a thorough knowledge of education, both as a science and as an art; furthermore, he should be complete master of research methods in education. In addition to these requirements relating to educational theory, Lay demands that the teacher of education have a ripe and mature teaching experience. Never should a teacher of education be a stranger to practice. An understanding of the principles of education should not be restricted to the teachers of the lower schools; teachers in higher schools should have some pedagogical training. The teaching of education should not be relegated to a subsidiary position; it demands the entire energy and strength of the teacher in the higher schools.

In evaluating "Volkserziehung" we must for the moment forget that we are not Germans; otherwise many of Lay's statements become strange to our American ears. Many of Lay's thoughts we must interpret in a broad sense *cum grano salis*. Should we fail to do this, much of what Lay says regarding national education will degenerate into crass, idle, petty nationalism. From the narrow confines of an individual nation this is perhaps the goal of education; but from humanity's point of view education must, of course, be much broader. We must not only understand ourselves and our achievements, but also our brothers and their contributions.

Lay divides education into a process which can be separated into several chronological steps and which spreads from the family to the nation. It is very doubtful whether these separations can actually be made in practice. They seem theoretical rather than practical. Lay is not very clear concerning the instructional aspect of his system of education. He rather overemphasizes the experimental side of education with a corresponding neglect of the epistemological aspect. His emphasis upon learning by doing is to be applauded; yet here too we must beware of overemphasis. Lay's love for linguistic purity often leads him to coin his own words. Thus we have such monsters as *Diesheitlichkeitssucht*

for "individualism," *Verstaendlichkeit* for "intellectualism." Even to native Germans such words are fraught with ambiguity.

In speaking of Lay's work as a whole we must say that it is distinctly a meritorious contribution. It has a multitude of wise pedagogical suggestions. It is ever original; and always stimulating. It does not seek with any flowery blandishment to beguile us into docile acceptance of its teachings. Rather, on the other hand, by clear and forceful exposition, by logical and scientific analysis, does it present the case for a new type of education which the author hopes will help to bring about the spiritual rejuvenation of modern pedagogy.

No teacher can hope to receive a complete, final system of education in Lay's book; but every teacher should receive in it an incentive for profound meditation.

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Experimentelle Phonetik. By DR. G. PANCONCELLI-CALZIA, professor in the University of Hamburg. Sammlung Göschen, Berlin and Leipzig.

In the *Volta Review* for May, Dr. Scripture describes the Laboratory of Experimental Phonetics in the University of Hamburg. Dr. Scripture says of this laboratory that it is the only place in the world where systematic training in experimental phonetics can be obtained.

Dr. Calzia, the genial and capable director of the laboratory, has many friends in America. They will, indeed, be glad to know that the laboratory has survived the war, and that Dr. Calzia has retained the enthusiasm for experimental phonetics, the faith in its mission, and the untiring energy in the investigation of phonetic facts and in spreading the gospel to others, which brought him to the head of the profession in the days before 1914, when students from all parts of the world flocked to Marburg to receive their first instruction in phonetics.

Dr. Calzia's latest publication is a little book on experimental phonetics. In 135 small pages Dr. Calzia has roamed through the entire realm of experimental phonetics, acquainting the reader with the problems to be solved, the methods and means used in solving them, the names of the men who are engaged in research in this field, and the results of their research.

In teaching, Dr. Calzia combines with the thorough and systematic scholarliness of his adopted country the fire and passion of his native land—Italy. Under his guidance the excursion into the realm of experimental phonetics was a journey into wonderland; the new world to which he introduces us, the world of speech sounds, is a fascinating one, enticing us to further study. In Dr. Calzia's completely equipped laboratory there is, to be sure, the atmosphere of sober research, of honest absorption in the quest for truth; but Dr. Calzia introduces also into the study the spirit of delighted wonder at the marvelous speech mechanism and its functions in speech. The study of phonetics is thus not a dry grubbing for facts, but an absorbing, fascinating study of one of the wonders of nature; and as the student comprehends more clearly the relation between the properties of speech sounds and the physiological structure or adjustments on which they depend, he is brought to a deeper admiration of the human speech organs and their adaptability.

In Dr. Calzia's book on experimental phonetics we are sorry to miss this touch of joy and wonder in the science which made Dr. Calzia's lectures so inspiring. Careful, methodical, and scholarly the book is, but what it offers is information, not stimulation. Dr. Calzia states as the goal of his work, to bring order into the science of phonetics, to unify and systematize the body of phonetic knowledge. Continually Dr. Calzia

warns the reader that experimental phonetics deals with the theoretical side of phonetics, not its practical application. The student of experimental phonetics is concerned in knowing how and why speech phenomena occur, but not in the application of this knowledge so as to produce desired results.

Dr. Calzia defines experimental phonetics as the science of phonation, that is, the voice and speech sounds. The task of experimental phonetics consists in ascertaining and classifying the speech processes as they manifest themselves at the present time, regardless of locality, and in investigating the conditions under which they change. Experimental phonetics treats of the activities that produce sound as well as the sounds produced by these activities. The science is founded on the sciences of mathematics, biology, and physiology; therefore the student must be grounded in these sciences. As the facts discovered by the experimental phoneticist are utilized by the psychologist, the pathologist, the teacher of languages, of singing, of the deaf and dumb, in the correction of speech defects, the student should also have some knowledge of these branches.

Most of us obtain our knowledge of speech sounds through our ears. But the ear is a transitory and unreliable recorder of sounds. We cannot be sure that we have heard correctly; we cannot trust our memory of the sounds heard; if we wish to verify our impressions of the sounds we have heard, we cannot be sure that they have been repeated without variation. Records of sounds obtained by instruments, however, are permanent and invariable; they can be observed repeatedly and by different persons; they can be measured and compared with other records, and thus the relation between speech sounds can be established.

After an introductory statement of the goal and limitations of the science of experimental phonetics, Dr. Calzia discusses the methods used in the ascertaining of phonetic facts and the instruments which have been found useful in the recording or investigating of phonetic material. Some of these instruments are: the pneumograph, for the study of the action of the lungs and diaphragm; the Roentgen apparatus, which facilitates the observation of the respiratory movements and the movements of the jaws, tongue, velum, hyoid bone; the kymograph, for the graphic representation of the activities of the lungs, larynx, pharynx, oral and nasal cavities, with the different transmitting and registering instruments suitable for each organ; the laryngoscope and endoscope, for observation of the actual processes of speech in the larynx; phonograph and gramophone, which record sound and reproduce it; the lioretgraph, which transforms the phonographic glyphs into curves; the labiograph, for the study of lip pressure; the Meyer apparatus, for determining pitch. All these instruments are briefly described, their uses and limitations discussed, and suggestions are made for the correction of errors resulting from imperfections of the apparatus.

Dr. Calzia then proceeds to a summary of the principal facts which have been discovered about the factors of speech, voice and speech sound, with their properties: color, pitch, intensity and duration. In the discussion in each case are given the names of the investigators, the methods and instruments used, along with their findings, genetically and phonetically. We notice that sometimes the doctors disagree as to the results obtained; or if the results are similar, as to their interpretation. Often Dr. Calzia modestly adds his own opinion of the disputed question; sometimes he leaves the impression that the study of the problem is only beginning, and that the unworked fields of phonetics are of immense extent.

The book is chiefly a presentation of the existing status of experimental phonetics, and whoever peruses it will obtain exact information about what has been accomplished in the few years since the recognition of experi-

mental phonetics as a distinct science. There is a complete bibliography up to the year 1914, after which time it has been difficult for Dr. Calzia to obtain reports from other countries than Germany. The references show with what care Dr. Calzia has searched all available sources for information in regard to the subject.

The science of experimental phonetics is as yet in its infancy, but already the facts about speech sounds discovered in phonetic laboratories are being applied most satisfactorily in the different related branches of learning: in the teaching of languages, the correction of speech defects, the instruction of the deaf and dumb, the development of the voice; and many will doubtless welcome the opportunity to get first-hand information about this little-known science.

SARAH T. BARROWS.

The Genius of America. By STUART P. SHERMAN. New York and London, Charles Scribner's Sons, 1923. 268 p.

This book consists of nine essays, two of which appear here for the first time. The author has at his command an unusually brilliant style; and his long experience as a teacher and his wide reading in English literature make these "studies in behalf of the younger generation," as he subtitles his book, most readable. To our thinking, altogether the most timely of these essays is the one on the shifting center of morality. This alone precisely fits the above subtitle. Young people have utilized current popular philosophy to help them construct "an entire universe for themselves which shall have no 'insides'." The heroine of modern fiction has no soul or even a heart, but only a nervous system. She has no spiritual or even emotional crises. We see, to be sure, signs of a certain deference to external morality, but this for the most part is found only among older people. There is a shifting of responsibility for belief and conduct from the individual to an organized power outside him. All do what the rest do. Women in particular are more servile than ever to the tyranny of social opinion, which tramples roughshod over the inclinations and powers of the private life. Our morality consists in catchwords. "There is no hope of social success unless you have a car and a 'line' "—a line being a complete set of conversational openings and ready-to-wear speeches committed to memory, and so forth. "Ten thousand finger posts point the younger generation the way to enter the race for external distinction, the way to Vanity Fair." Carlyle's contemptuous word for all that superiority which one can buy in a store was "gigmanity." This was when a gig designated respectability. Young people now are put at their ease by new clothes and a book on etiquette. College life is a kind of select *soirée* at which it will give a young man a comfortable sense of superiority merely to be seen. Their aim is to "work off" the different examinations, not to know the subjects. The most important thing young people learn nowadays is how to sell themselves, for everything is for sale. Salesmanship is the one career that kindles the imagination and genius of the young. Learn to sell yourself means get your value recognized by society, and learn how to put it across. If you have the touch you are "it," if not you are "out." Hence, being a good mixer is the surest guarantee of success. Young people now know their hollowness within, and so don't respect themselves.

Quotations, however, to which the author's incisive style overtempts the reviewer, do not do justice to his rare insight into the complexities of American society and character. The book must really be read as a whole, and will distinctly enhance the reader's appreciation of typical situations and of current tendencies in modern society, for which this author has an unusual *flair*. His plea for a larger extension of the ideals

of service is admirable and convincing. His defence of the idealism of state universities against the claims of the older endowed Eastern ones to a monopoly of culture is also convincing, although we think he overestimates the contrast. Certainly no more effective plea for humanistic education has ever been made than by this professor in a Western state university.

Behaviorism and Psychology. By A. A. Roback. Cambridge, University Book Store, Inc., 1923. 248 p.

This book is a sprightly and at some points brilliant criticism of behaviorism, which is not, as has been said, limited to two psychologists in this country but has influenced more or less a great many, so that it has many varieties as well as many degrees. It has promised much but fulfilled little. To teach it as if it were the chief psychology is not fair to the student, and indeed hardly honest. It was promulgated just before the war, and it has had such a vogue in America that it interferes "with the wholesome *rapport* of American with foreign psychology." It "reduces all psychology to the study of movements." Hence it "emphasizes external observation at the expense of the inner examination of one's states." . . . "If dadäism is the last word in art, if jazz is the omega in music, why may we not have a similar transvaluation in psychology?" Again, "as soul definition gave way to consciousness definition, so the latter will be superseded by the behavioristic view." Writers in other fields are beginning to talk in behavioristic terms, *e. g.*, motor responses, reaction patterns, and so forth.

In successive chapters the author discusses the antecedents and the varieties of behaviorism, and then passes to Part II, the case against it, telling us what it really means, what constitutes its unit, its logical groundwork, its philosophic basis and outlook; and in Part III he takes up its possible applications, its relations to jurisprudence and medicine, religion, intelligence, and sociology. In Part IV he has chapters upon its future and the future of psychology, while the appendices deal with intelligence and intellect, the definition of psychology and the classification of behavioristic schools.

Much as this timely book clears the air, we think the author, perhaps from his introspective tendencies, treats behaviorism a little too seriously. It is rather obvious that it cannot apply in criminal law, where the intent so much outweighs the act; nor to religion; nor to ethics, where motive dominates; nor to medicine in its psychiatric aspect, where the state of mind counts for so much; and so forth. To our thinking, behaviorism never would have arisen except as a reaction against the extreme claims of introspectionists to be the only true psychologists, but with that claim it was inevitable. Like the old iatric movement in the early history of modern physiology it will be only ephemeral in its extreme forms, but, like it, it brings a wholesome corrective to the over-introverted trend of introspection. We do not think any, least of all the American behaviorists, have begun to recognize and perhaps still less to acknowledge that all their *thun* and *haben* started nearly thirty years ago with Pawlow, nor have they sufficiently recognized Bechterew, and now of course some impulse is received from endocrinology. Scientific psychology began on too narrow a physiological basis; and now that we know nearly all functions, digestive, secretive, circulatory, metabolic, and so forth, are connected with psychic processes, behaviorism in stressing these renders its greatest service.

The Early History of Smith College. By L. Clark Seelye. Boston, Houghton Mifflin, 1923. 242 p.

This is an account of the first thirty years of Smith College by its first president, and was written by request of the Board of Trustees. It is

a report which only its author could have made, and it is a wonderful tale. The institution began with the very modest endowment of only some two or three thousand dollars, and with a single building, a small campus and only a handful of students. Under the most sagacious and inspiring direction of its creator it had a remarkable development, and is now one of the largest and most distinguished of the institutions of the country, and we might add of the world, for the higher education of young women. It narrowly escaped being established in the little near-by town of Hatfield. The expansion of the institution, which has now between thirty and forty buildings, required material enlargements of its meager grounds; and for years there was a strong local feeling that all this property should be taxed, and bill after bill was introduced in Boston to this end. In these discussions President Seelye did signal service, not only for Smith, but indirectly for all the colleges of the land, in preventing this destructive policy; and here has shown perhaps most conspicuously his qualities as a leader of outside public opinion.

Within the college and by all its alumnæ and trustees Dr. Seelye has been revered for more than a third of a century. The only criticism which any of them could make of this volume is that it is too objective and impersonal. When an institution is saturated, as Smith has been, by the influence and example of its president, all would have greatly enjoyed a little more reference to his own experiences, thoughts and even feelings about it. But so far as these are concerned, although in no other respect, the book is so rigorously objective that it might almost have been written by his secretary. The story is really a thrilling one; but there are no thrills in the book, and we think the author has been a bit too modest.

Introduction to Psychology. By CARL E. SEASHORE. New York, Macmillan Company, 1923. 427 p.

When an able teacher with the experience of decades behind him writes a new introduction to the subject he teaches, it is sure to attract attention and interest on the part of all teachers in this field; and this is somewhat exceptionally the case here despite the many new texts that have lately appeared. Professor Seashore would teach not psychology but to psychologize. It is not enough to think; we must also experiment. Relegating the anatomy of the sense organs and brain to an appendix, the author begins with sensory experience, and in successive chapters takes up color, vision, visual space, hearing, taste and smell, cutaneous, motor and static senses, traits of perception, attention, mental images, association, reflexes, the neural theory, mind and body, instinct, habit, the learning process, memory, imagination and play, thought, emotion, action, dreams and individual psychology. This is a broad and non-doctrinaire pedagogic approach. It would commend itself to the many teachers who have so long been in quest for the right book for beginners. The fact that his plan and standpoint differ so much from those of Warren or McDougall, which seem likely for the next few years to compete with each other for introduction into psychologic courses, shows how far apart even our conservative leaders in this field yet are.

In the chapter on dreams our author comes nearest to recognizing the great contributions of psychopathology, and, strangest of all, has a not unkindly few words about Freud. He has almost nothing to tell us of child psychology, and sex, love, affection do not appear even in his index; nor do we think he has drawn sufficiently upon the great field of psychopathology in view of the fact that the chief symptom groups of morbidity exist in germ in all of us. We would have liked, too, to see more prominence given to the anthropological considerations and to the genetic aspect throughout.

Nevertheless, on the whole we believe this textbook, as being the latest it ought to be, is the best of the introductory texts now available for teachers. It, of course, appeals to a much more developed mind than Humphrey's "The Story of Man's Mind," and is in many ways and places, to our thinking, somewhat too sophisticated for beginners; so that despite the, at least, score of books now competing for this function, the ideal one, to our thinking, has not yet arrived.

The Story of Man's Mind. By GEORGE HUMPHREY. Boston, Small, Maynard & Co., 1923. 302 p.

This book is like a very different one which a German writer recently called "Unicum"—there is nothing like it. It should be read on a summer vacation in a hammock under the trees. The writer might almost be called the Brisbane of his department. He is a disciple of no school but with a friendly attitude toward all, and a special and dominant, though always carefully qualified, *penchant* toward behaviorism. He begins with the amœba and ends with his favorite doctrine of relaxation and suggestion, to which he ascribes almost as much efficacy as Dr. Worcester, although he wants us definitely to understand that he is not a Couéist. He characterizes the psychic activity of the jellyfish, the ant, dog, cat, learned Hans, the savage of Avignon, and gives us a very graphic picture of the action of the different senses, of the development of memory and forgetting, tells us the romance of the concept, describes the functions of association, of retention, will and the emotions, tells us why telepathy cannot be true, and how to treat certain types of mental ailments and so forth, all in the most popular way and with a style that is often captivating, utterly untechnical and elemental. The standard by which such a book should be judged is its value as an introduction to psychology, and here it must be given a very high rating. Of course, the success of an author in this field necessarily involves a great many inaccuracies which strike the expert as defects, but which in a work which must be judged chiefly for its pedagogic value are unavoidable without going into details which would greatly expand the book.

The author is more or less versed in literature, and his many references here enliven the book. He shows himself, therefore, to be one of the few psychologists who are born as well as made. It is a very personal book and betrays pretty exactly the ranges of the author's interests; and incidentally also it reveals his limitations, for there are very many psychological topics others would regard as quite as basal as, if not more so than, some of those on which he expatiates, which are omitted. His criticism of Warren's tables of instincts might have been, with a little change, an article in a journal, and perhaps the same is true of the way he handles the *déja vue* phenomena. His catholicity makes him recognize briefly, not only animal and child psychology, but the contributions of Pawlow and even of Freud and the unconscious. The author does not even tell us, as he should, whether he intended his book for a classroom text. We think it would have far more merit if so used than many of the more elaborate and generally doctrinaire works that have been written for this purpose within the last two decades. What the beginner really wants and needs is a book that will pretty much ignore the schools that now divide psychologists, and that will give some sympathetic general insight into the methods and results of introspection, behaviorism, neurology, geneticism, the conditioned reflex, psychoanalysis and social psychology, the last of which seems one of the promising new leads in this field; but of it our author tells us very little and is hardly less brief and summary than in his treatment of mental measurements.

The Mind of a Woman. By Mrs. Philip Champion de Crespigny. London, Edward Arnold & Co., 1922. 318 p.

This book is an admirable summary of most that has been thought, said, and done on the woman question from the Garden of Eden down to our own time. The author's standpoint is that of John Stuart Mill. Woman has been suppressed and subjected, but, to some extent, in ancient Greece and Rome, in the French salon, and especially in the modern woman movement, has thrown off many of these handicaps, and is fast demonstrating her ability to be co-regent of the world with man. She already surpasses him as a novelist, and is not far behind as poet and even orator. That man has greater power to deal with the physical world is freely conceded, and this he is likely forever to retain; but woman's finer perceptions and more exquisitely organized nervous system, her greater altruism and power of intuition, are going to be recognized, and it is she really who is now prepotent in the great uplift movements that are turning the world's attention from material to spiritual things. The long sex war, though by no means finished, is drawing to a close, and woman's greater power of self-control, and the old instinct of inferiority which man has so assiduously cultivated in her, are passing away, and she is demonstrating her equality with them even in matters of government. In the new spheres now so rapidly opening to her she may make mistakes, and does. She is neither angel nor devil, and in fact man never has and never can understand her. From her long obscurity she is now emerging into the limelight, and looks well there. Appreciations of many former notable women are given. In a word, the book is a kind of thesaurus on the general subject of the comparative qualities and virtues of the two sexes. Most of it might have been written twenty years ago so far as the data are concerned, but only the years since could have given the large perspective necessary for the composition of such a work.

Thirty Years of Psychical Research. By Charles Richet. New York, Macmillan Co., 1923. 646 p.

This almost ponderous book, with none too large type but few illustrations, sets forth the results of thirty years of patient investigation by a very competent French psychologist, by which he is led to a belief in (1) cryptesthesia, or lucidity, which he defines as "the faculty of cognition which differs from the normal sensorial faculties"; (2) telekinesis, "which differs from all known agencies, a mechanical action being exerted at a distance and without contact on persons or objects under certain determinate conditions"; (3) ectoplasm, the materialization of former writers, which is defined as the formation of divers objects, which in most cases seem to emerge from the human body and take on the semblance of material relatives with clothing, veils, and living bodies. These make up the whole of metapsychics.

To admit this is to admit a great deal. To go farther is to "go beyond the point of the present limits of science." He claims an inflexible science ought to admit these strange phenomena which it has so far refused to recognize. He seeks to remove from factors called "occult," many of which are indubitably true, all the supernatural and mystical implications ascribed to them by those who do not deny their actuality. He regrets the fact that even within the large limits of his book the experiments and observations recorded have had to be too much abbreviated in summarizing, but refers to the original sources throughout.

Richet commits himself to no theory, but very emphatically rejects that of spiritism. Indeed he claims to have no theory and to make no inference. He stresses throughout a distinction between subjective and objective metapsychics, and justifies this distinction against all critics.

He gives much place to his own researches, but also makes a more systematic presentation of the subjects of the whole field than has yet been attempted by anyone, so that his book in a sense makes an epoch. His conclusion is that human personality has both material and psychological powers that we do not yet know. We have to be accustomed to new phenomena of this kind before we can accept them. In the body of his book he adds to the above three a fourth conclusion, *viz.*, belief in premonitions which can be explained neither by chance nor by perspicacity, but are often verified in minute detail.

Like all writers in this field he lays great stress upon the authorities who have accepted, with more or less qualification, facts of the order here described. He insists that materialization and telekinesis "do not contradict one single established scientific fact" . . . "that a hand having all the attributes of a living hand should be formed from a whitish cloud in no way nullifies the laws of circulation, nutrition, and structure of a human hand."

As against spiritism he urges that if some, *e. g.*, unconscious, part of our personality survives with no remembrance of the old self, this is not survival at all. Spiritism has added not one single new idea or fact to human life. Most of its so called communications are trivial and banal. "In our simplicity we think we hear the words of a discarnate when in fact we are witnessing the waves of the subconscious grouping themselves around a fictitious personality." . . . "The human mind is vastly more powerful and more sensitive than we know or think." . . . "The more we try to analyze this inaccessible faculty of cryptesthesia the less we understand it." . . . "The transition from subject to object phenomena is not so abrupt as might be thought." . . . "We must recognize a strange power of symbolism as one of the corner stones of metapsychics." All have the rudiments of these powers, but they are developed in only a very few individuals. "It seems now fairly proven that materializations are ectoplasms, that is, sarcodic extensions emanating from the body of the medium precisely as a pseudopod is projected from an amœboid cell."

The three hypotheses are that these phenomena are due to (a) the dead, whose consciousness persists without any material substratum (b) to angels or spirits who can act on both matter or mind; or (c) to humans who have sufficient power of body, mind, or both, to produce these manifestations. He prefers but does not insist upon the latter hypothesis.

We do not think the author of this very painstaking and prolonged study, who has made himself personally acquainted with nearly all the famous mediums and prominent students of this subject, has given sufficient attention to American studies; *e. g.*, we find no mention of Dr. Tanner's very important analysis of the phenomena which Mrs. Piper produced. Again, he has not taken account of recent psychoanalytic studies, nor, finally, has he investigated sufficiently the possibilities of fraud. To our mind, no one has a right to enter this field unless he has prepared himself by, first, a rather exhaustive study of the wonderful things which legerdemain has accomplished and can accomplish. It is not difficult for anyone versed in this field to reproduce nearly, if not quite, all the phenomena here described. This perhaps applies most of all to ectoplasm, and he should have considered the authentic cases in which the voluntary deglutition and eruptation of lace and other substances have been performed by hystericals. He is most credulous and least critical here, for only three persons have yet been able to produce what is called ectoplasm; and the most prominent of these, Eva, is now proved to have had a fraudulent career before she became prominent in

Paris. The second prerequisite for studies here is a pretty full first-hand acquaintance with mysterious border-line phenomena, with which modern psychiatry has for a long time, especially in recent years, made us familiar; for nearly all mediums accept phenomena which are certainly not normal, and their entire personality and history need careful investigation. Thirdly, he should have made careful studies of the very deep passion for deception which has so many outcrops in us all, especially in neurasthenics, in adolescent girls, in malingerers and so forth. We do not find that this writer comes up to these specifications. If his four postulates are true, it seems to us that the whole field of science, especially all those branches which deal with human nature, must be radically transformed. For instance, isolated conductivity of nerve fibers in the brain is a fundamental law of neurology. If a strong visual impression can never jump from the optical to the auditory fibers through infinitesimal distances, how can impressions be conveyed from brain to brain at a great distance? If a hand, *e. g.*, can be produced apart from the body with all its physiological functions, embryology and even physiology are reduced to chaos. If a tiny human figure that lives, acts, and even speaks can be shaped from ectoplasm under our eyes, we are back to the mythic stage of the homunculus, and so it goes. Science is an island set in the midst of a stormy and foggy sea; and these revolutionary postulates, if accepted without vastly more proof, would tend to submerge the whole field of science again into the realm of night and mother chaos. Whenever these new occultists can announce, as teachers of science can, that at a given time and place they will demonstrate under controlled conditions telekinesis and the rest, or produce ectoplasm that the observer can examine, then, and not till then, we will believe.

Human Character. By HUGH ELLIOT. London and New York, Longmans, Green & Co., 1922. 272 p.

With such a raft of recent psychological books and articles upon the traits and the various aspects of human nature as have marked the last ten or even twenty years, this book seems like an anachronism, or a voice from the past trying to make itself heard in the present. Its twenty-two chapters on such topics as the major passions, egoism, love, social and moral feeling, jealousy, religion; the minor emotions, thought, action, play, suggestion, obsession, fanaticism, genius, vice and crime, disease, youth and old age, body and mind, heredity and environment might just as well have been written—and indeed the suspicion is unavoidable that they were written—most of them at least, many years ago. Indeed, the author in his preface almost makes boast of his ignorance of current literature. "The fewer the books we read in the course of this study the less likely we are to be thrown off our natural balance and to be overweighted with book learning." And again: "but it is not in books that we shall learn to know human nature. On the contrary, too much reading is a burden which brings us not a truer view of life but a view artificially constructed and to some degree distorted." It is evident throughout that the author has abundantly lived up to these precepts. To be sure, in the chapter on Bovarysm, which he conceives according to Gaultier as a misfit between ourselves and our conceptions of ourselves, he does mention Freud in passing, but makes no use of the very important new conceptions he has given us on this misfit; and the section on old age makes no mention of the new epoch-making conceptions of it which we owe to modern scientific discoverers. Of all the very important work on this subject by Jung, Stern, Burt, Wells, Brown, Elsinghaus, Webb, Collarits, Kirschensteiner, Davenport, and many others, the author is apparently in happy ignorance, as of the literature on the four types of phrenology, and of that

on the ear- eye- and motor-minded types, as well as those that have been more or less isolated and measured as unit traits by the testers. In fine, our knowledge of character has gone far beyond anything he dreams of, although he is quite right in saying that even yet it is probably only at the beginning. Nevertheless, dealing with his themes as he does in a purely literary way, the marvel is that he makes so much knowledge, that is often commonplace and even platitudinous, interesting. He is not instructive, but only facile, and he will even prove luminous to those who love to see great topics treated by a writer wielding a clever pen. Thus, his book has a place and a function even today, although psychologists and those seeking their verdict upon the topics he treats should perhaps be warned that they may not find in it what they expect.

Intelligence Measurement. By S. C. Kohs. New York, Macmillan Co., 1923. 312 p.

This book is a valuable addition to both the method and the theory of tests and is commended in a brief introduction by Terman. The author has devised and elaborately applied a new method of testing ability, which consists briefly in so arranging blocks of various color as to conform to a pattern shown to pupils. Dr. Kohs compares in detail the results obtained by his tests with those obtained by the Binet-Simon and other methods, which, he thinks, shows their superiority on the whole to all others. The best thing about this book, however, is the elaboration of the author's idea that intelligence consists of two things: (a) discrimination and analysis, and (b) the development of comparisons and syntheses. This analytic-synthetic power he believes is the fundamental characteristic of intelligence. This thesis he attempts to demonstrate all the way from protozoa to human adults, and he finds rather surprising conciliants toward this opinion in biologists and students of animal and also of human psychology. He holds, too, that Sherrington's conceptions confirm this process as the chief activities of the nervous system. We must also consider both the power of adaptation and that of expression. His own block-design method, he believes, gives us an adequate diagnosis of the degree of development of synthesis and analysis—the shuffling of blocks we understand representing the analysis, and the composition of the plan reproducing the design that is synthesis.

We cannot believe his simple method is by any means an adequate test of this development, even though it may be better than anything else we yet have, because these fundamental abilities have so many outcrops in so many fields. The analytic process of shuffling blocks and distinguishing colors, forms, and diagonals is surely far less invoked than that of synthesis. The real significance of this excellent treatise is that the author characterizes a very fundamental intellectual function, and then tries to measure it. Jung gives us another ample classification of the introjective and extrajective type, and now we want tests for these; but they, too, will not be won by so simple a plan as the Kohs test for another very fundamental pair of mental attributes.

Whither France? Whither Europe? By Joseph Caillaux. New York, Alfred A. Knopf, 1923. 184 p.

We can give this book no higher praise than to place it beside Nitti's recent volume. Both are ex-statesmen and prime ministers, and have had a lifelong training in European politics, which puts the best contributions of American statesmanship to shame. Nothing so astute and, at the same time, so authoritative has yet appeared in England since the

war, although there are a number of leaders there quite as capable. The nearest approach perhaps to date is Winston Churchill's "The World Crisis."

Caillaux's book, like Churchill's, has a personal note, the former an indirect defence against the charges of Germanophilism which cost him his official position; and the latter writes evidently to justify the British navy, of which he was the head, against charges of unpreparedness and inefficiency, especially in the Bosporus. Caillaux holds that the great danger to Europe now is skyscraper trusts, and trusts of trusts which are stronger than politics, which should be subordinated to it. The profiteers now have Europe in their grip. It is they who have ruinous tariff wars ever higher, and preach the doctrine that every country should henceforth produce everything it needs. Caillaux holds that not only must capital and labor federate, but that the great industries should be organized on a larger plan to include everything from a raw material to the marketed product, but that there should be national business councils and that these should be federated towards Europe, but the state should always be above them.

His book was written just before the Ruhr invasion, but he predicted it and its results so far with singular sagacity. Europe will have to regenerate itself, beginning with national debts and currency, or it will inevitably sink to barbarism.

The Northward Course of Empire. By VILHJALMUR STEFANSSON. New York, Harcourt, Brace & Co., 1922. 274 p.

This intrepid explorer of the north and wielder of a very facile pen here gives very effective expression to his belief that now the course of empire must be northward in northern Canada, Alaska, Siberia, and so forth. The migration in this direction can now be made on the whole with less hardship than was the movement of population westward across this country. There are great possibilities here, not only for herds, *e. g.*, of reindeer; but for certain vegetable products, too, they are mines of untold wealth. Moreover, life in the north is far more stimulating than in the south, and the "livability" in the north is far greater than has ever been known. "The climate gives a sense of well-being and a sheer joy of living, and there is a keener physical enjoyment of life in these northern latitudes. Northern frontiers are thus slowly being extended, and this will long continue." The chief chapters are: the northward course of empire; the north that never was; the livable north; the fruitful Arctic; established industries; domestication of the Ovibos; and transpolar commerce by air. There are a score of maps and illustrations showing the fecundity of the short Arctic summer, its forest resources, and the animals that most abound. Perhaps submarine navigation will ere long facilitate transportation.

The Kingdom of Evils. By E. E. SOUTHARD and MARY C. JARRETT. New York, Macmillan Co., 1922. 708 p.

This is a posthumous book of its distinguished author, and is a record of a hundred cases of mental affliction recorded as a basis for general discussion of the possible sphere of psychiatric research. It has an introduction by Dr. R. C. Cabot, a note by Roscoe Pound, and is dedicated to the memory of Josiah Royce for his work on the social consciousness and the problem of evil. Dr. Cabot's praise is hearty and, in the main, deserved, if somewhat untempered. Dr. Southard has not only his own nomenclature, which is so often Greek, but he makes five groups of evils: (1) diseases and defects of body and mind; (2) educational deficiencies

and misinformation; (3) vices and bad habits; (4) legal entanglements; (5) poverty and other forms of resourcelessness. These he rather affectedly designates as *morbi*, *errores*, *vitia*, *litigia*, and *penuriene*. He even discusses the whole problem of evil, first to, and then outside, the field of social work. He also has a new classification of mental diseases: (1) neurosyphilitis; (2) feeble-mindedness; (3) epilepsies; (4) diseases due to alcohol and drugs; (5) brain; (6) bodily disease; (7) old age; (8) dementia præcox; (9) manio-depressive; (10) psychoneurosis; (11) dupes and especially psychopathies. In his epicrisis, Part IV, he discusses the relations of social work to sociology and psychiatry, the method of approach, the method of his own book, the causes of error, the problem of evil, recent applications of mental hygiene, *e. g.*, war industry and outpatient service. Finally, he discusses the history of social work, the organization, his own hospital, a technique of diagnosis and treatment, and education for this kind of work.

Your Problems and Mine. By J. K. Stableton. Bloomington, Public School Publishing Co., 1922. 274 p.

The author has had a long experience as a teacher of grammar and high school children, and his book is filled with illustrations, at least a hundred in number, of problems that have arisen, to which he attempts to give solutions. It is a contribution of value to child study, and should be helpful to those who have to do with the teaching and training of youth. It is indeed, as he says, a teacher's case-book. "The whole book emphasizes the great importance of child-study." Some of the more important of his twenty-one chapters are: characters of youth with concrete illustrations, religious awakening, various types, roseate dreams, children who are mistrustful of parents or friends, cheating, stealing, responsibility, awakened consciousness of power, on the way to and from school, attraction of the opposite sex, athletics, health of girls, period of rapid growth, rural school contrasts, and so forth.

The author makes little claim to originality, but, while he knows the important literature on the subject, has relied mainly on first-hand observations, and that gives his book a certain freshness which it might not otherwise have had. An appendix contains questions suggested by the study of individual cases.

Sane Sex Life and Sane Sex Living. By H. W. Long. Boston, Richard G. Badger, 1922. 144 p.

The author, we are told, writes from extensive practice, and tells us that he wants his readers to read "every word from beginning to end without any skipping whatever." After a chapter on the correct mental attitude, the sex organs and their function, he has other chapters on the act itself, the first union, proper education, *coitus reservatus*, frequency, cleanliness and pregnancy. We believe there is no literary reference from beginning to end. The plainness of the book is, within the reading of the present writer, almost unprecedented, and the sensitive reader will probably be glad that the author has little to say of perversions. He does, however, advocate *coitus reservatus*, and in the following chapter, on frequency, counsels great temperance. From this book we derive two impressions: first, that if it has a *raison d'être* it should have been addressed to men on the eve of marriage; and, second, that although its counsels may be for the most part wise, as they certainly seem to be well meant, they will not come to most mature people who read it as anything like the new revelation the author seems to think.

The World Crisis. By WINSTON A. CHURCHILL. New York, Charles Scribner's Sons, 1923. 589 p.

This rather ponderous volume is a story of the British navy before and during the great War, by the First Lord of the Admiralty from 1911 to 1915. The first chapter, entitled "The Vials of Wrath," sketches in a competent and lucid way—in the style of which the author, like so many other British statesmen, is a master—the events which led up to the war and the nations which were chiefly involved in it. The second chapter, "Milestones to Armageddon," takes us from the Russo-Japanese War to 1910, and is devoted largely to a characterization of conditions in the British Empire, in France and in Germany. In successive chapters he discusses the crisis of Agadir, the German naval law, the North Sea front, Ireland and the European balance, the crisis, mobilization of the navy, passage of the army, the battle in France, the narrow seas, Antwerp and so forth, with various appendices, maps and other illustrations.

One would certainly gather from this volume the impression that the British navy was far better prepared and foresaw the outbreak of hostilities far more clearly than has generally been supposed. Much of the animus of the book appears to be defensive, or at least apologetic, especially with reference to the criticisms that threw the author out of office and to the disasters of the Dardanelles.

Sex and Senses. By JAMES S. VAN TESLAAR. Boston, Richard G. Badger, 1922. 377 p.

The first few chapters of this book discuss the sense of touch in general, and then focus with special reference to the erotic aspects of the dermal impressions. He then describes abstract feelings, mystical longings, the displacement of the higher mental functions, and passes on to sensorial impressions from mucous membrane, and the intra-uterine type of feeling, and the over-valuation of the erogenous zones. He then discusses dermal memories, the lighter forms of dermal contact, the common origin of skin and brain, the dermal elements in love's symbolism, the primacy of the contact sense, the kiss (two chapters), the breasts, the hygiene of the skin and beauty culture, the tickle reflex, self-abuse, origin of erotic cravings, the present state of sex knowledge, the dual attitude, the muscle sense, relations of self-abuse to nervousness and mental disorder, auto-erotism and creative ability (which he thinks correlated), the struggle for supremacy between varying human traits, erotic dreams, psychic onanism, taste, hunger and sex, smell and odors, the psychobiology of odors and perfumes, hearing, music rhythm and beauty, color, and the psychology and æsthetics of motion, especially dancing. The writer brings together a large body of facts and observations of very different orders, values, and validities. He is evidently well read in the general subject of sex psychology. The conception which gives its title to the book is suggestive of much novelty, and, despite its defects, it must be considered as a contribution of value. There should have been somewhere a summary of what the author deems his contributions to the subject.

Die Geistige Entwicklung des Kindes. Von K. BUHLER. Jena, Gustav Fisher, 1922. 485 p.

The contents of this admirable and comprehensive work and its general character can best be given by the titles of its chapters which follow the general introduction. These are: the inheritance of psychic qualities; the goal and way of the psychology of the child; its physical development within. During the first year of life the author makes three stages, discusses the content of the consciousness of the child at birth, the develop-

ment of active and purposive use of the senses, the first feeling and affects, the first act of will, the life content and form of the first year of life. The second chapter treats of perceptions, and under these there are differentiation, the development of the ideas, of conceptions of space and time, of size and form, attention, concepts, counting, and number work. Chapter III, on the development of speech, discusses the phonetics of child language, the development of the meaning of words, the acquisition of their form, and the growth of the sentence. Under development of drawing, he discusses imagery, the objects in rest and motion, the analysis of the act of drawing, development of the power to do it, relations between drawing and language. Under the development of the power of conception he discusses memory, the activity of fancy and play, the age of fairy tales and their value. Under the development of thought, he first analyzes its process—a rather elaborate section—discusses the thought in the newly born, the development of judgment, inference and conclusion to the development of ideas. In another chapter on the general theory of psychic development he discusses the origin of the intellect, the reactions in the form of feeling, play, and reasoning, and finally describes the main forms of childish play.

The above topics are treated with systematic German thoroughness; but the author's range of knowledge of the literature on childhood seems to be limited, for there are very few signs that he is familiar with the very copious literature on the subjects he treats that has been evolved in France and especially in America. We greatly need a comprehensive handbook covering just about this field, for the several that we have, even that of Dr. Tanner, which is on the whole the best, is hardly up to date in certain important parts of this great field.

Problems in Educational Psychology. By Guy Montrose Whipple. Bloomington, Public School Publishing Co., 1923, Series No. 1.

This quarto-sized pasteboard-bound volume contains eighty exercises designed to supply students in education and teachers in training with material for written reports and classroom discussions. No one could be more competent than Dr. Whipple, who is professor of experimental education in the University of Michigan.

The first problems are means of developing a superior nation, investigating children for adoption, parental needs, while the last topics are types of examination and methods of conducting them. A whole sheet is given to comments intended to guide the discussions, either stating the strong point of each side of an open question, or giving points to which general attention should be directed occasionally, citing authorities, with a blank space for the student to record conclusions.

The chief value of such a work as this consists in the wisdom with which the topics are chosen; and while there is a good deal of diversity here, most of them seem to raise very pregnant questions. The comments or directions adapted to each subject indicate that the author has carefully investigated each for himself.

Problems in Secondary Education. By J. B. Edmonson. Bloomington, Public School Publishing Co., 1923. (No. 2 of above series.)

This book, besides the previous references and so forth, designates twenty-one problems such as aims, curriculum, standards, classification and control of pupils, regulation of attendance, guidance, examinations, marking, supervision of study, duties of the principal, salaries, building, professional ethics and so forth, with a select list of reference books. The method, like that of the first volume in this series, resembles somewhat, for

educational schools, the new method introduced in the law schools which is known as the case method, in that material from many fields is brought to bear in the discussion of each problem, nearly all the problems being essentially practical. As to the method of using these sheets, each student can carefully set down his own conclusions, and then they can be digested, praised, criticized, and so forth, by a class committee; or else the instructor may assign certain topics for at least oral reports in advance of the study of a given topic. These replies will be inadequate, but they can be correlated. So far as can be judged by the first number of this series, this method has met with much commendation and no criticism.

Measure your Mind. The Mentimeter and How To Use It. By M. T. TRABUE and FRANK PARKER STOCKBRIDGE. New York, Doubleday, Page & Co., 1922. 349 p.

In his eleven chapters the author treats such subjects as the application of psychological tests, what they measure, standards for mental tests, different types, tests in the army, in education, industry, the mentimeter tests and how to use them, trade tests or tests of skill. Mentimeters are based upon Trabue's experiences, and are called "the first system of tests applicable to the whole range of educational and industrial requirements to be offered for general use by those in charge of selecting workers of every class, teachers of all grades, those watching the growth of their children, young men and women seeking self-improvement, so that on the whole it may be called one of the most comprehensive of all the treatises in this field.

Some scores of tests are described, some which are standard and others varied from well-known tests with a view to selecting those which best fit each case. Most of these tests are individual and only a few can be given to groups.

Social Psychology. The Bases of Behavior called Social. By ROBERT H. GAULT. New York, Henry Holt & Co., 1923. 336 p.

The author, who is professor of psychology, Northwestern University, and editor of the *Journal of Criminal Law and Criminology*, here treats in successive chapters of the sense of social unity, social motives, intellectual levels, psychic stability of the population, the racial factor, suggestion and suggestibility, the crowd and allied phenomena, convention, custom and morale, social progress, adjustment and maladjustment in relation to mental quality, potentiality and development of civilization with an appendix on the Alpha and Beta tests, references, and exercises. If there is decadence it might be due to absolute or relative decay, or on the other hand to intellectual awakening to the unnecessary inequalities and defects in the social order. The increase of mental defect may be, and probably is, largely due to a better diagnosis. He does not believe that on the whole human nature is declining, or that man is yet proving to be ncapable of managing the complex mechanism of our civilization.

Heaven and Hell in Comparative Religion. With especial reference to Dante's Divine Comedy. By DR. KAUFMAN KOHLER. New York, Macmillan Co., 1923. 158 p.

The author of this book finds that Dante's conception of the universe has elements derived from ancient Babylonia, Egypt, the Hindoo, Greek culture, from the Apocrypha of both the Old and the New Testaments, and from medieval literature, these being his chief chapters. Dante's whole conception of the universe, however, is today forever obsolete,

and, not only that, but the fundamental conception that virtue and vice have physical rewards and punishments, rather than finding these in themselves, has gone out of the world. The book presupposes considerable knowledge of Dante; but his thesis is that both Heaven and Hell have only a symbolic significance lacking all reality, and that geography, history, and ethics alike compel us to see in the story of Paradise a beautiful parable. The author is a Jew and is inclined to stress the Hebrew prelusions of Dante and his own sympathy with his martyred race.

The History of Utopian Thought. By JOYCE ORAMEL HERTZLER. New York, Macmillan Co., 1923. 321 p.

This very interesting, and in a sense pioneer, work contains a study in the history of social thought, and also, at the same time, of social idealism. It describes ancient Utopias like those of the Prophets and the Apocalyptics, Augustine, and Savonarola, but also discusses Plato's Republic, early modern conceptions, More, Bacon, Campanila, and Harrington, and then proceeds to actual Utopian socialists, Saint-Simon, and many others, and then takes up Bellamy and Wells. In Part II we are given an analysis and critique of Utopians, a discussion of the rôle of ideas and ideals, their contributions to society, and the limited perspective of all such proposals.

Introduction to the Use of Standard Tests. By SIDNEY L. PRESSEY, and LUELLA COLE PRESSEY, of Ohio State University. New York, World Book Company, 1922. 263 p.

This somewhat elementary book is divided into four parts: I, on how to use tests, discussing what they are, their relations to school problems, the common sense of statistics, and the use and misuse of tests. Part II treats of tests in school subjects, arithmetic, geography, history, English, reading and writing, and high school subjects such as algebra, Latin, geometry, and modern languages. Part III, on tests of mental ability, discusses its measurement, and the use of tests in determining it, while Part IV, on important general principles regarding tests, discusses how they are made, the testing program and how to make it worth while, with several appendices and a glossary. In distinction from many recent works upon this subject there are few tables and diagrams, and very little mathematics. We should have been glad of a fuller discussion of the subject of Part III, testing general ability, but the book will be very useful for beginners.

New Greek Testament. By J. GRESHAM MACHEN. New York, Macmillan Co., 1923. 285 p.

This book is adapted not only to students who have no previous acquaintance with Greek, but to those who know it so imperfectly that regression to the elements will be grateful. The New Testament usage is here presented with no reference to Attic prose. Special attention is given to the exercises at the end of every chapter, and there is a vocabulary at the end. It seems to be a well-ordered and attractive book, the mastery of which would be a key to the New Testament in the original.

Die Theorie der hoheren Mädchenbildung bei G. Stanley Hall. Von EVA GORETSKY, Munich, 1922. 77 p.

This is a doctor's thesis which consists largely of extracts from Dr. Hall's writings with regard to the higher education of girls. The author

has taken great pains to compile from many printed sources into a more or less coherent whole the views of this educator, with favorable comments at the end.

The Johns Hopkins University Studies in Education. No. 5a. Edited by EDWARD F. BUCHNER. *The Kline-Carey Measuring Scale for Freehand Drawing.* Baltimore, Johns Hopkins Press, 1923. 10 p. and 4 large infolds.

The original study was based upon 5214 sample drawings from all departments from kindergarten to high school, and this number was reduced by a process of controlled selection to 73, which formed the basis of the original scale. The first scale was based upon the ratings of 92 judges, the revised form upon that of 152 judges. The present form is readily accessible for classroom purposes.

Handbook of Social Resources of the United States. By GENEVIEVE POYNEER HENDRICKS. Washington, American Red Cross, 1921. 300 p.

These organizations are set down and the more important of them characterized in alphabetical order, although we are not told how many of them there are—there must be four or five hundred in all—and this gives an impressive idea of the resources of the country in this field of work.

Just Nerves. By AUSTIN FOX RIGGS. Boston and New York, Houghton Mifflin, 1922. 87 p.

This little book by an experienced physician discusses human behavior, modern life and the over-sensitive, childhood training, and common-sense rules. The latter sum it up. They are: (1) Never run away from emotions or fight them; they are like spirited horses that have to be broken. (2) Be efficient in what you do, that is, do it well. (3) Do one thing at a time. (4) Make clean-cut, practical decisions, but resolutions should not be crampy or unmodifiable. (5) Do not hurry. (6) Do not worry. (7) Keep work, rest, play, and exercise in proper proportions. (8) Shun New England consciences. (9) When you attack a job, warm up. (10) Avoid breaks between ideals and actions. Study your part in the drama of life and play it well.

Opening Doors. By JOHN THOMSON, M. D. London and Edinburgh, Oliver & Boyd, 1923. 20 p.

The Legal Status of the City School Superintendent. By JOHN CAYCE MORRISON. Baltimore, Warwick & York, Inc., 1922. 162 p.

After stating his problem with a sketch and history of the office, the author discusses the superintendent's relation as defined by Boards of Education, the public, subordinates and school officials; the classification of powers vested by law in the office, *viz.*, advisory, initiatory and independent; the principles of government involved in city school administration; and finally he gives a brief of his proposed legal status together with an account of this in forty-eight states.

The Appearance of Mind. By JAMES CLARK MCKERROW, M. B. New York, Longmans, Green & Co., 1923. 120 p.

This title implies that mind is not a reality—a small book to abolish mind! What he really does is to set forth in place of the notion of mind

another principle which shall perform its function. There is no polemic against the subjective interpretation of living-phenomena.

His point of view is not quite behavioristic but he thinks will be welcomed by them. In Part I he treats sense consciousness, in Part II thought consciousness and concludes with an apology for his bold suggestions.

It is impossible to do justice to this little book in the brief space at our disposal.

An Introduction to the Theory of Statistics. With fifty-three figures and diagrams. London, 1922. 315 p.

Alaska. The great country. By ELLA HIGGINSON. New York, Macmillan Co., 1919. 583 p.

Greek Biology and Greek Medicine. By CHARLES SINGER. Oxford, The Clarendon Press, 1923. 128 p.

The Problem of Group Responsibility to Society. By JOHN HERMAN RANDALL. Columbia Thesis, 1922. 269 p.

Psychological Examinations of College Students. Thesis. By F. EDITH CAROTHERS. New York, 1922. 82 p.

Music as a Means of Mental Discipline. By WILLEM VAN DE WALL. New York Archives of Occupational Therapy, 1923. 26 p.

Atlas of Reconstruction for Schools. Rand, McNally & Co., Chicago.

This atlas gives us an admirable compend of the cause, losses, treaties, and so forth, of the war, with convenient tables and eighteen very convenient maps.